THE

CHRISTIAN ADVOCATE.

NOVEMBER, 1834.

Religious Communications.

THE NATURE AND REMEDY OF SINFUL SHAME.

PSALM CXIX. 6.—"Then shall I not be ashamed, when I have respect unto all thy commandments."

To be able to look up to God with humble confidence, and to obey his commands with freedom and fidelity before the world, is, at once, the comfort and the glory of a Christian. This, however, is an attainment not to be made without a vigorous conflict—"For the flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would." The pleadings of corrupt nature, conspiring with the temptations of the world, and the suggestions of the great enemy of souls, seduce the Christian to the omission or violation of duty; and thus deprive him of the light of the divine countenance, and of firmness and activity in the divine life. The inspired Psalmist seems to have contemplated this evil, and to have intended to prescribe its remedy, when he exclaimed, in the words of the text—"Then shall I not be ashamed, when I have respect unto all thy commandments."—In discoursing on the words, therefore, I will, in reliance on divine assistance, endeavour—

I. To explain the nature and operations of the sinful shame which the inspired writer appears so desirous to avoid.

II. Show how a regard to all God's commandments will destroy the existence of such shame, or prevent its embarrassments.

After this, a few practical reflections will conclude the address.

First, then, I am to endeavour to explain the nature and operations of that shame, which the sacred writer appears so desirous to avoid.

Shame has been defined—"the passion which is felt when reputation is supposed to be lost." This is no doubt the popular import of the term; and yet it is not, as we shall presently see, the only sense in which it is used by the sacred writers. I would remark, however, that considering it merely as a principle of the mind, which renders us sensible to the ill opinion of our fellow men, it is no inconsiderable guard on our virtue. It is, indeed, true, that this, in common with every other useful principle of our nature, may, by being turned into a wrong channel, produce injury instead of benefit. It too often happens, in fact, that good men, from being unduly influenced by a regard to the opinion of the worldly or profane, are brought to be ashamed of their duty; and this is a part of the very evil against which the text is directed. Still, however, it must be admitted, that a sense of shame is,

in itself, extremely useful, and when suitably regulated and rightly directed, is a restraint against vice and an incentive to virtue. A destitution of this principle is ever considered as marking the extreme of human depravity—We usually join together the epithets *shameless* and *abandoned*. The extirpation or extinction of the sentiment of shame, therefore, is by no means to be attempted. Our endeavours are only to be directed against suffering it to be perverted, and against laying ourselves open to those wounds which it may justly inflict. Now, with this view, we are looking for the origin and source of these evils; and I think we shall find them, by turning our attention from the creature to the Creator—from man to God.

In the sacred writings, the word we consider is frequently used to denote those painful feelings of the mind, which are produced by a conviction of our offences against the Majesty of Heaven; especially when those offences partake peculiarly of the nature, or are seen remarkably in the light of *baseness*, *unreasonableness*, and *ingratitude*. Thus, when the Jews, who had been mercifully restored from the Babylonish captivity, violated the command of the Most High, by improper connexions with the idolatrous nations, Ezra thus addresses Jehovah—"Oh my God! I blush and am ashamed to lift up my face to thee my God, for our iniquities are increased over our heads, and our trespass is gone up unto the heavens"—Here shame is used to denote little else than the operations of conscience; or the oppression of soul which is produced by the sense of being guilty and vile in the sight of a holy God: And you will carefully observe, that the effect of this, is the destruction of all freedom and confidence in addressing the Father of mercies, and almost of the hope of pardon and acceptance with him. This, my brethren, is undoubtedly the origin of the evil which the text contemplates. It takes its rise from this point, and its baneful influence is extended through a long train of unhappy consequences. We may trace them thus—

All practical religion has its very foundation in a realizing belief of an all-seeing God, who, while he is perfectly acquainted with all the secrets of the soul, and with every action of life, is also of purer eyes than to behold any iniquity, but with detestation and abhorrence. But the mind, we say, in which this belief and apprehension exists, is conscious of dealing treacherously with the Most High; conscious that its affections are shamefully divided between him and inferior objects; conscious of not seeking his favour in secret with that holy earnestness which its value demands; conscious that its penitence for sin is miserably imperfect; conscious that hidden lusts and corruptions, not only rise and plead for indulgence, but actually obtain it; conscious that certain duties have been most criminally neglected and certain sins allowed; conscious of presumptuous sinning against light and knowledge; conscious of repeated violations of the most solemn resolutions and engagements; conscious, in a word, not merely of remaining pollution, but of inexcusable neglect, unfaithfulness and insincerity, in duty to God and devotion to his service. How, I ask, can he whose mind informs him of all this, look up, with any confidence, to that infinite Being who, he realizes, is perfectly acquainted with all this baseness? He cannot do it:—shame and confusion drive him away from the divine throne. He fears to draw near to God; or if he attempts it, the service is hasty and superficial. The mind is afraid of its own reflections, and seeks temporary and imperfect ease by overlooking or endeavouring to forget its state. Still, a secret uneasiness

continually preys upon it, nor will ever cease to corrode it, while it remains thus unsettled and divided.

Follow, now, this victim of shame before God, into his intercourse among men. Suppose that he has never openly professed a religious character. Then you see him most piteously embarrassed, confounded and distressed. Wicked companions solicit and endeavour to lead him into vice. His conscience is too much awake to permit him to comply with pleasure, and yet he is sensible of too much insincerity to allow him to refuse with firmness. He half refuses and half complies; and thus becomes the scorn of the licentious, without obtaining the countenance of the pious. Those who are strictly religious regard his friendship as uncertain; those who are openly profane consider his conduct as dastardly; and thus the hesitating wretch is covered with shame before the world, as well as before his Maker.

Or suppose—and, alas! that it is not a mere supposition—that the unhappy state of mind we have described, belongs to one who publicly professes to be a follower of Christ. How painfully must he feel the inconsistency of his profession, with the inward temper of his heart? How misgiving and wavering must be his mind? How unfurnished is he, while destitute of inward support, for all those conflicts with the world, and all those reproaches from it, with which he will be sure to meet? With what face can he reprove others, while secretly he condemns himself? When called to speak for God, how will his mind misgive him, and his face crimson with blushes, while his heart informs him, that he is espousing a cause in which his own sincerity is doubtful? How will it often seal his lips in silence, when he ought to speak? When censured and condemned by the profligate, how will he be wounded by the recollection that the sentence is partly merited? When his good works, themselves, are evil spoken of, how will he be dismayed by seeing the just chastisement of heaven for the improper disposition with which he performed them? When charged with the black crime of hypocrisy, how will he be confounded to think that, in the sight of God, the charge is bottomed on truth? When called to suffer for conscience sake, or to hazard his life in the discharge of duty, how will he be appalled and shrink back with fear, while conscience tells him that he is a backslider from God, if not a settled enemy to him? When only called to the open avowal of his Christian character, in the solemn acts of religious worship, how will inward upbraidings fill him with trembling and embarrassment, and mar the performance, by a diffidence equally distressing and dishonourable?—Nay, will not these causes drive him altogether from attempting many duties, and go near to turn him wholly from his Christian course? Yes, my brethren, these are the consequences of the shame of which I have spoken, as they take place in the discharge of religious obligations in the sight of men. The summary of its history, therefore, is—that it originates in a sense of guilt, arising from the consciousness of being unfaithful to God; which first destroys or prevents a filial intercourse with him, and confidence of his favour; and then, as a necessary consequence, abashes and confounds its subject, when in the eye of the world, he assumes a character, or attempts a practice, which is contrary to the feelings of his heart. This is the evil contemplated in the text—an evil of unspeakable magnitude, in the estimation of all who have not wholly lost their regard both to their duty and their comfort, in the Christian life. Listen, then, to the remedy prescribed—while I attempt to show—

II. How a regard to all God's commandments will destroy the existence, or prevent the embarrassments, of this sinful shame.

In entering on this part of the subject, it may be of some importance to endeavour to obtain clear and distinct ideas of what was intended to be conveyed by the expression—"having a respect unto all God's commandments." Does it intend a perfect obedience to all the divine laws, or a sinless observance of them? Certainly not—For the inspired penman evidently fixed his views on an attainment, which he not only proposed to labour after, but which he actually hoped to make, in the present life;—and we have the unequivocal testimony of revelation "that there is not a just man on earth, who doth good and sinneth not," and that "if we say we have no sin we deceive ourselves and the truth is not in us." Neither can it be intended, that any man will ever yield such an obedience to the divine requisitions as shall, of itself, be the just ground of his confidence before God; or so place him on the footing of merit, as that he may claim the approbation and favour of heaven, as a matter of right. The impossibility of this is, indeed, implied in the last remark; for nothing less than an unsinning respect to the commands of God, through the whole of our existence, could entitle us to this claim. The finished work of the Redeemer,—his atoning sacrifice, his complete and perfect righteousness, and his prevalent intercession, constitute the only meritorious cause of pardon and acceptance with God, for any of the apostate race of Adam —It is only in Christ Jesus that God is "reconciling the world unto himself, not imputing their trespasses unto them;" because "he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." The first freedom, which any soul that has been suitably convinced of sin obtains, to look up to a holy God with a measure of filial confidence, is wholly derived from seeing the ample provision which is made in the plan of salvation, for extending pardon and eternal life to the sinner, in consistency with the divine honour; and from a disposition to embrace this plan with thankfulness, and to trust it in faith. It is, therefore, so far from being true that the expression warrants any reliance on our own merits, that it necessarily implies the opposite doctrine: "As it is written, behold I lay in Zion a stumbling stone and rock of offence, and whosoever believeth on him shall not be ashamed"—Not to be ashamed, is here predicated, and it is certainly true, only of those who believe in Christ. It is, moreover, written, "This is his commandment, that we should believe on the name of his Son Jesus Christ," and therefore we cannot have respect unto all the commandments of God, while a compliance with this is wanting.

I detain you with this statement, my brethren, because it is to be regarded, not merely in the light of a negative, or as intended to guard against a misapprehension of the truth, but because it contains the essence of the truth itself. It is an undoubted fact, as I am sure every exercised Christian will testify, that when he has wandered from God, and is sunk down into despondence under a sense of his backsliding and unworthiness, the first and only relief that he obtains is, from a heart melting, and a heart attracting view of the infinite fulness of his Redeemer, and the freeness of the riches of his grace. It is this view that encourages him to return; it is this that brings him back with true brokenness of heart; it is this that enables him to cherish hope though most undeserving; and it is this that sweetly con-

strains him to devote himself more unreservedly to God than ever he had done before, from a strong sense of gratitude and obligation. In having such respect, therefore, unto all God's commandments as will deliver us from the influence of shame, a lively exercise of faith in Christ, lies at the bottom of all. It is also the constraining influence of the love of Christ, which is the source of that new obedience, which reaches the extent of the requisition—It produces what has sometimes been called *a gracious sincerity*, in the heart of the believer. It awakens in him a strong desire to be delivered from the dominion of all sin; so that he will not knowingly and allowedly indulge in any transgression; he will desire that every lust and corruption may be mortified and subdued; and will pant after greater conformity to God. He will be so far from desiring to rest short of any thing which Christ requires of his people, that he will press forward, and ardently long after the highest attainment, and lament that higher attainments are not made. He will, in short, seek his supreme happiness in communion with God, in the diligent use of all the appropriate means of holy intercourse with him. Thus the author of the text, in the 8th verse of the psalm where it is found, says—"Let my heart be sound in thy statutes, that I be not ashamed." It is this soundness of heart—this gracious sincerity in the sight of God—this impartial regard or respect to every command of the Most High, without taking one and leaving another—this careful employment of all the means and methods of avoiding transgression—that answers completely the condition of the assertion on which I discourse. And let us now see how strictly the assertion will be verified, in those who comply with the condition.

I remark then, in the first place, that a compliance with this condition removes, naturally and radically, *the cause* of all the guilty shame, and embarrassment of which I have spoken, by producing *a consistent character*. Shame is the natural consequence and proper punishment of guilt. The only methods of getting rid of the pain which it occasions are, to extinguish the principle, or to avoid the causes of its excitement. The former of these methods is actually and frequently pursued by the abandoned. By plunging into the excesses of vice, and familiarizing themselves with all its pollutions, they extinguish shame and conscience together—On the middle character, contemplated in the former part of this discourse, that character in which there is still a sensibility to the demands of duty, and where, notwithstanding, those demands are disregarded or left unsatisfied, it is here that the principle of shame inflicts, as we have seen, all its chastisements. But where the demands of duty are satisfied, there the cause of shame itself is taken away; and though the utmost sensibility be retained, it creates no uneasiness, because it meets with no violation. This is the case of those who have that respect unto all God's commandments, which we have just considered. Through the peace speaking blood of Jesus, they have received the full remission of all their sins. By maintaining a close and humble walk with God, they preserve an habitual persuasion of this comfortable truth; or rather they experience a daily and habitual renewal of its effects. In the exercise of the spirit of adoption, they draw near with a holy confidence, and cry "Abba, Father"—They have a blessed assurance, that God will realize to them all the benefits of the covenant of grace; and esteeming "his favour as life, and his loving kindness as better than life," they rejoice in him "with a joy which is exceeding great and full of glory." In one word, they verify in their own experience the declaration of the Apostle, where he

says—"Beloved, if our heart condemn us not, then have we confidence toward God: and whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight"—And thus when that which we have seen to be the very fountain of shame, namely, a want of confidence in God, is dried up in the heart of a Christian, it can send forth none of its bitter streams to poison his pleasure, or to wither his strength, in the public discharge of his duty. "His heart is fixed, trusting in God." His heart is in all that he says, and in all that he does; and therefore he becomes—as we are told the righteous shall become—"bold as a lion." Is it incumbent on him to reprove the vicious and profane? he can do it without embarrassment, for he only speaks against that which his soul abhors. Is an occasion offered to speak for God? his mouth speaketh from the abundance of his heart, and therefore he speaks freely, pertinently, and composedly; and he is ever ready to speak, when a fit opportunity occurs. Is he branded as a hypocrite? he is sensible that his all-seeing Judge knows the charge to be groundless, and therefore it disturbs him not—he pities and forgives his accuser. Is he called to avow his Christian character? he does it freely and cheerfully, for it is the character in which he most of all glories. Is he subjected to reproach for the cause of Christ? he even glories that "he is counted worthy to suffer shame for his name," remembering that "if any man suffer as a Christian, he is not to be ashamed, but to glorify God in this behalf." Or if he is called to give up life itself, in an adherence to his duty, he can do it cheerfully, even though it were amidst the scoffs of a deriding world; for he knows that the honour which cometh from God, and of which he is sure, is infinitely greater than that which cometh from man only.

Brethren, the history of the church is a continual confirmation of these truths. Supported by the principles I have explained, three unprotected young men could face an assembled nation, could face a burning fiery furnace, could face the mightiest monarch on earth, and say—"Be it known unto thee, O king! that we will not serve thy gods, nor worship the golden image which thou hast set up." Supported by these principles, two ignorant and unlearned fishermen, dragged from prison, and from chains before the Jewish Sanhedrim, could say—"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, doth this man stand here before you whole." Supported by these principles, a host of martyrs, in later ages, have courted a scaffold, or been consumed at the stake. And, without recurring to such striking instances, it is the support of these principles which enables every Christian, who leads a life of real nearness to God, to adorn the doctrine of his Saviour in all things—The blessed assurance which he habitually maintains that his God is his friend, makes him fearless of the world—It raises him far above its influence, and puts, without his seeking it, a dignity into his conduct and his very presence, which nothing else can confer.

2. By having respect to all God's commandments, we acquire the advantage which arises from *a decided character*, and are thus delivered from many temptations to those sinful compliances which are the cause of shame. The person who cherishes the inward sentiments, and maintains the outward deportment which has been explained, will unavoidably assume, in the eye of the world, an appearance and character which will distinguish him as one who is not governed by its maxims, and who does not follow its fashions. It will no longer be *doubtful* to

whom *he* belongs—Those who are conformed to this world, will see and feel that he is guided by other principles than those which influence them, and pursues a totally different system of living and of happiness, from that which they have adopted. Hence they will not solicit an intimacy with him; for intimacies exist only between parties of a similar taste. When thrown together by the calls of business, or in the intercourse of life, (for this character by no means requires austerity or abstractedness,) it will not be expected that the decided friend of piety will relish or take part in questionable liberties. His presence will even prove a restraint on others; or to say the least, his character will be a protection to himself, from solicitations to unlawful practices. That character will also be both a guard on himself against doing or saying any thing that might wound his conscience, and will afford him an advantage in speaking or acting against every thing improper. The desire of appearing consistent, will be a natural call on him to defend what he professes to esteem, and the expectation that he will act this part, will enable him to do it with freedom and with advantage. And thus will temptations to those sinful compliances which are the cause of shame, be greatly diminished, and the principles of religion be guarded, even by the care of reputation.

This decided character for piety, will moreover, render its possessor extremely dear to all who are Christians indeed; and from this cause he will gain an immense advantage. The influence of social intercourse, on all our opinions and practice, is ever great; and it is not less in regard to religion, than in reference to any other subject. Christians inform each other by their conversation, encourage and animate each other by their exhortations, assist each other by a comparison of their exercises, embolden each other by a recital of their hopes, and help and strengthen each other by their prayers. He who is joined to this happy society, is continually imbibing more of the spirit which distinguishes and animates it, and is therefore less in danger of acting unworthily of his Christian character, and of wounding his own peace.

3. A respect unto all God's commandments, will deliver us from the influence of sinful shame, inasmuch as *it will exceedingly lower the world, and every created object, in our estimation and regard.* This idea has been a little anticipated, but it is of so much importance, that it deserves to be brought distinctly into view. When men are conscious of guilt, it has been admitted that they ought to blush and be confounded—But whence proceeds that fear of man which bringeth a snare? why are men timid and abashed in the discharge of duty? in doing that which their consciences dictate and approve? In some individuals, this, no doubt, must be in part resolved into constitutional make, or natural infirmity. But after every just allowance, much will still remain to be attributed to the high estimation in which we hold the opinions of our fellow men, even when they come in competition with duty and conscience. If it were with us, as it was with the apostle, "a small thing to be judged of man's judgment," we should be wholly delivered from this inconvenience, as far as it arises from principle; and should go far to get the victory over it, even as a natural infirmity. Now, a life of nearness to God, will assuredly give us this estimation of all human opinions, so far as they militate with our Christian obligations. The fear of man whose breath is in his nostrils, will be absorbed in the fear of him "who is able to destroy both body and soul in hell." The mind which takes clear and frequent views of an infinite God, and a boundless eternity; which places them often be-

fore it, brings them into ideal presence, and dwells as it were surrounded by them; such a mind will look down on the world with a holy indifference. Its censure or its applause, its smiles or its frowns, will be regarded as matters of small estimation:

> "His hand the good man fastens on the skies,
> Then bids earth turn, nor feels the idle whirl."

He feels that his heart and his treasure are in heaven; his thoughts, his hopes, his desires, are principally there. Not setting a high estimation on earthly possessions or human applause, he is not much agitated with anxiety when he contemplates them, nor when they are denied him. This appears to have been eminently the temper of the Psalmist, when he said—"Whom have I in heaven but thee, and there is none on earth that I desire beside thee." This was the temper of the great apostle of the Gentiles, when he said—"I am crucified to the world and the world to me—Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ." This, in fine, is the temper which every one will, in a good degree, possess, whose conversation is in heaven; and possessing this, he will, as a natural consequence, rise above a sinful and ensnaring fear of man, and be able, with comfort and composure, to support and adorn his Christian profession.

Thus, it appears that a respect to all God's commandments, by giving us *a consistent character*—producing confidence in God; by rendering that character *decided*, in the view of the world; and *by lessening our estimation for the things of time and the opinions of men;* will deliver us from shame and embarrassment in the discharge of every duty.

In how strong a light, my brethren, does this subject place the folly of those, who are balancing in their minds between the demands of religion and the allurements of the world; and endeavouring to reconcile a regard to both? We see that, in fact, they obtain satisfaction from neither—they are the most unhappy persons upon earth. If I speak to any of this description; to any who are doubting and hesitating about coming forward to an open avowal of a Christian character; to any who are half inclined to this, but are held back by a fear of the world; I would entreat them to lay aside their hostility to their own happiness, by a resolute discharge of duty. Believe it, your efforts to reconcile the service of God and the friendship of the world, will be forever vain, and you will be forever tormented while you attempt it. If you will be for God, you must be for him wholly and unreservedly; without seeking to accommodate his service to the opinions and feelings of unsanctified men. Your interest, no less than your duty, enjoins this—"Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

In a still stronger light does this subject place both the folly and impiety of professing Christians, who are stealing away to the forbidden pleasures of sin; as if religion were not able to afford them happiness. Be it known that the very reason why it does not afford you happiness, if I speak to such, is because you are not devoted to it; because you mingle it so much with the world, that you debase its nature; because you only retain enough of it to wound your consciences, and to cover you with shame and confusion, but have not enough to enable you to take

hold of its divine supports, and to taste its heavenly consolations. Cease then to pierce yourselves through with many sorrows—Return unto the Lord, and cleave unto him with all your heart, and with all your soul, and you shall find that it is not a vain thing to serve him.

On the whole, let us all be exhorted to endeavour to walk more with God—We cannot wander from his presence, without unspeakable injury to ourselves. In his presence only is the light of life—While we remain here, we bring down a portion of heaven to earth. Let us, therefore, set it as our mark to obey all God's commandments, without choice or exception. Let us pray unceasingly for the aids of his Holy Spirit, that we may be enabled to do so; and let us guard against every thing that might have a tendency to interrupt our intercourse with our Father in heaven. Amen.

THE GOSPEL AND ITS EFFECTS.

A copy of an excellent sermon, under the above title, preached at Easton, Pa., on Sunday afternoon, September 21st, 1834, by Rev. John Gray, A. M., pastor of the First Presbyterian church in the borough of Easton, has been sent us by the respected author; and we believe we shall gratify, and we hope edify our readers, by the insertion of the following extract. The text of the sermon is Col. i. 27, 28. The first part of the discourse consists of an explanation of the true nature of the gospel, with a particular reference to its being denominated, as it is in the text, "a mystery." After a striking illustration of this part of his subject, the preacher proceeds as follows:—

"II. The effects of this Gospel.

"The *Glory* of God and the salvation of men are the intention and will be the effects of the promulgation of the 'everlasting gospel,' but our design at present is to confine ourselves to those effects mentioned in the text.

"The grand and ultimate effect of the gospel will be the perfecting of moral character, and consequently the renovation of society.

"In the first place, the gospel aims at producing the 'hope of glory,' and the transformation of the soul into the divine image by an infusion of Christ into the heart. The Christian graces poured into the soul by the Holy Spirit, operate like leaven in reducing the whole moral man into a conformity with Christ, and thus by producing higher hopes, they of necessity generate holier purposes. The presence of Christ in the heart begets the 'hope of glory,' and the 'hope of glory' stimulates the enraptured soul to the love and labour of holiness, thus acting and reacting upon each other by a direct and reflex influence to the production of that growth in godliness and Christian stature, which tendeth to the perfection of moral character. The knowledge that the righteousness of an ascended God is made over to us—and that by this imputed holiness, God hath declared us righteous—and that we are coheirs with Jesus Christ, thereby resting our salvation upon a certainty as infallible as the glory and triumph of Jesus, are well calculated to perfect that holiness which was implanted by the Spirit. There is a soul-ennobling and purifying power in the very assurance that we are so closely bound to Jesus, and so nearly allied to God and such objects of interest to 'the cloud of witnesses,' angels and the souls of just men made perfect, who look on, applauding and cheering

us in our progress! As the view of Jehovah's transcendent glory in the mount, made even the face of Moses to shine with a lustre too dazzling for the eye of mortality, so the indwelling of Christ and the reflection upon the soul of an assured 'hope of glory,' will invariably change the moral man into the likeness of Jesus, both in heart and habit; 'beholding as in a glass the glory of the Lord, he will be changed into the same image from glory to glory, even as by the Spirit of the Lord.'

"In the second place the Gospel aims at the regeneration of *society*, by presenting 'every man perfect in Christ Jesus.'

"The Gospel is the very salt of society which gives it all its savour and stability. *Wealth* has no moralizing influence, even could we cause every man 'to wade in wealth.' *Power* cannot reach, much less sanctify, the outgoings of man's affections, even could we make every man 'soar in fame.' *Intellectual cultivation* can devise facilities for the commission of crime, and sharpen cunning to elude detection—it can erect a temple to 'the unknown God,' but is totally ignorant with all its erudition whether we should worship one God, or thirty thousand gods, or none. On the contrary, religion, by implanting Christ in every man the 'hope of glory,' binds every such man to God, thus erecting the world of mankind into one great family of brethren under the relationship of grace, and exhibiting the only perfect organization of civil society.

"The Gospel aims, therefore, to accomplish the renovation of society, by the renovation of the individuals of whom society is composed. Its business is with man as an individual, and by generating in each one 'the hope of glory,' and presenting 'every man perfect in Christ Jesus,' it would regenerate the whole mass. By the simple application of the remedial system of grace to the hopes and fears of man, as an individual, God through the gospel operates upon the moral world an influence as powerful and all-pervading as attraction and gravitation do upon the physical world. And by the extension of the circle of this influence, God will yet perfect the regeneration of all the world, literally redeeming his own promise, that 'the sucking child shall play on the hole of the asp, and the weaned child put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.'

"And, in the language of a father whose praise is in all the churches, and whose opinion is not second to that of any other man at present in the vineyard, may we not say that, *"'this is undoubtedly the most important and glorious work about which the minds of men can be occupied. All other enterprises, whether scientific, political, or economic, terminate on some benefit or convenience which relates only to temporal things; but the conversion of the world to Christianity is connected with the eternal welfare of mankind, and at the same time, would promote their happiness in this life more than all other causes which can be put into operation; for 'godliness hath the promise of the life that now is, as well as of that which is to come;' and is in all respects the greatest gain. And this great and glorious work is predestinated. The Scriptures must be fulfilled, and God is able to accomplish all his richest promises to the church. This dark world shall be enlightened. This corrupt world shall be regenerated. This confused and deformed

"*Dr. Alexander's sermon on the 'Pastoral Office.'—Page 12."

world shall be restored to order and clothed with beauty; and this miserable world be filled with joy and rejoicing.'

"And in the production of these effects there exists a mystery, similar to that which presents itself in the *doctrines* of the gospel; for strange to say, it is the promulgation of those doctrines which are opposed to the prejudices and peculiarities of unregenerate men, and which cut up by the roots the doctrine of the moral efficacy of works, which are at the same time productive of the existence and extension of good works! *Piety in practice*, is continuous and commensurate with *purity in doctrine;* and purity in doctrine destroys all pretensions to human merit or ability, either in generating or continuing grace. While the descendants of the Reformers continued to preach the inherent and original depravity of man, and salvation by faith through the imputed righteousness of a Redeemer, applied to the heart and conscience by the direct and immediate agency of the Holy Ghost, their church and society was like the garden of God, because their conduct reflected the moral brightness of Jesus as transmitted by his soul-purifying doctrines; but no sooner did 'philosophy falsely so called,' usurp the place of the gospel, endeavouring to make the revelation of God conform to the heart of man, instead of conforming the heart to the gospel, than the whole scene became changed. An adulterated gospel was accompanied by a spurious morality, and down and downwards they went, hand in hand, until Christ was dethroned and Christian morality scouted. For a proof of this I would refer you to Geneva—to many parts of Germany—to Cambridge,* and other portions of New England, and to the Arian Synod of the North of Ireland.

"1. From this subject we may infer the importance of a *faithful* gospel ministry, seeing its duty is to 'warn every man.' He who bears the cross of Christ in the occupancy of the gospel ministry, should have that soul-ennobling love of his Master and of man, which will enable him to present the truth fully and fearlessly to every man's conscience. Coveting the moral regeneration of his hearers more than their gifts, and fearing the loss of their souls more than the loss of their smiles, he should present the *truth* in all its naked and unvarnished simplicity—in all the fulness of its promises, and the dreadfulness of its sanctions to 'every man.' Fear should not deter him; love should embolden him; the desire to stand with unbloody skirts before the throne of judgment should prompt him, and his allegiance to the King of glory should continually stimulate him to be faithful even unto death, that he might 'present every man perfect in Christ Jesus.'

"2. This subject also exhibits to us the importance of an *able* gospel ministry, seeing its duty is to 'teach every man in all wisdom.' Before all things it behooveth every gospel minister to be taught by the Holy Ghost, that in the *light* of his instruction he may see the truth, and in the *warmth* of his genial influences he may apply it. Next to the light and heat of the sun of righteousness, he should possess an active and cultivated mind. He who leads an intelligent people, should himself

"* We have a rare and striking instance of the union and effect of this doctrine and practice in the 'Hollis professor' of divinity in the University of Harvard! Mr. Hollis endowed a professorship expressly for the support of the evangelical doctrines of grace, even specifying those doctrines with a precision which seems needless, unless all moral honesty should depart from the land. Mr. Hollis died—the University of Harvard departed from its original purity of doctrine, until it became a *Unitarian* Institution; and so exactly did their morality subside with their doctrines, that they have actually in the face of the world, taken this endowment, and perverted it from the known and expressed will of the donor to the support of *Unitarian heresy!*"

be intelligent; and he who would 'teach all men in all wisdom,' should himself be taught. An ignorant teacher is a solecism in sense and science; in morals and religion. I do not mean that he should be able to garnish the sword of the Spirit with those flowers of rhetoric which rather militate against, than minister to its efficiency; nor that he should be fond of dabbling in those cold and caustic metaphysical speculations which blunt, at once, its edge, and harden the heart upon which it is intended to operate, but, on the contrary, that he should possess a vigorous intellect, enriched with knowledge and warmed by grace. If it be *truth*, and truth only that can save, and not untruth, however sincerely administered or received—he who ministers should be *able* to discriminate between them. But as a man may preach *truth and nothing but truth*, and yet be one of the most successful agents of the prince of darkness by withholding *the truth*—the peculiar evangelical truths of the gospel—he who ministers should be *faithful* to present *the whole truth.*

"3. We here see the great end and aim of a *faithful* and *able* gospel ministry, viz. to 'present every man perfect in Christ Jesus.' What a glorious embassage, to prepare souls for Jesus! What a glorious system, the working and operation of which of necessity tendeth to the perfection of individual and social happiness! Surely the gospel minister who possesseth the faithfulness and ability which the call and the culture of the Holy Ghost produceth, may afford to bear the frowns of fortune and of friends—to live a life of reproach and hardship, and if needs be, die in poverty and be buried in beggary, when he recollects the dignity of his work and the glory of his destiny! that he is working for God and working with God, and that he yet shall be like God, for he 'shall see him as he is!'

"And surely it behooveth society to cling with all its energy to that system which Almighty God has lowered to earth that he might raise earth to heaven! If this angel of the covenant hath come for the express aud only purpose of 'presenting every man perfect in Christ Jesus,' would not policy, as well as duty and love, urge every man to embrace it with a determination not to let it go until it bless him.

"For twelve years, brethren, I have laboured, with what faithfulness and ability I possessed, to preach these truths in this church. And standing upon the elevation and responsibility of this *twelfth* anniversary among you, I feel the high and holy enthusiasm, as well as the fearful obligation, which my station and my message are calculated to produce. Twelve years have I endeavoured to preach to you this gospel in the *church* and in the *family*—in the *social circle*, and by the *bed of sickness.* And while I feel, more deeply than you can appreciate, my want of faithfulness and wisdom, commensurate with the great work in which I have been engaged, it would argue a destitution both of gratitude and humility, not to acknowledge that God has accompanied the ministration of his own 'glorious gospel,' weakly and unworthily as it has been dispensed, with an approving blessing. I have seen God, in that period, increase the church *more than fourfold;* I have sat beside the dying couch of parents and of children who have died 'in the Lord,' and have wept with you in your griefs and rejoiced with you in your joys, until we have become, both as a church and congregation, a numerous people.* And all this has been accomplished, not

"* As a specimen of the support and success which the various benevolent and religious efforts of the day have met with in this congregation, I would mention the

by might nor power, but simply by the preaching of these mysteries of a crucified Jesus.

"On this anniversary I take the opportunity of acknowledging your kindness and Christian courtesy towards me. I came among you twelve years ago a *stranger* and you took me in, and with loving-kindness you have *all* treated me, and *invariably* treated me, to the present hour. We have known nothing, in all that time, but *harmony*, and have seen nothing but *increase of members and mutual affection.* For this, under God, I present my thanks, while I would solicit you to pardon whatever I have done, or whatever you may have thought I have done, unnecessarily, to wound your feelings, or in any way to injure you, in body, in spirit, or in soul. And here also, let me testify my belief, that for this harmony in heart and action, we are indebted to the simple presentation of the doctrines of our standards.

"But, brethren, while we rejoice in the gospel of Jesus, and in what God has wrought by it for us, both in strengthening us in numbers, and cementing us in harmonious feeling and action, yet it may not be concealed, when we look over this beloved congregation, that there appears abundant reason for sorrow and heaviness of heart. Do I not see some respected parents in this assembly who have not yet attained 'the hope of glory?' Do I not see many a beloved youth who is living professedly 'without God and without Christ, and without hope in the world?' Do I not see some, to whom God has given his blessings with a princely liberality—men of wealth—men of cultivated intellects—men lovely in their characters, and beloved for their moral worth, who have never yet sought that perfection of character which is to be found in Christ Jesus? Yes—there is in the midst of this fruitful heritage, a *sterile sahara*—a moral desert, upon which, though the same sun has shone which has warmed hundreds of others into spiritual life; and the same gracious showers have descended which have nourished and ripened others for glory, yet to this day it remains a sandy desert—a flinty rock, dry, barren, and verdureless.

"Beloved brethren, you are not as I found you, either as it regards *place* or *character.* You are now twelve years nearer to the bar of judgment—resisting grace, you are of necessity more hardened than you were then—and the probability is now much greater than it was twelve years ago, that you will never be saved. Never be saved! live without God—treasure up wrath against the day of wrath, and finally ripened by sin, die—and be lost!

"But is this necessary, O sinner? Are you so desirous of the company and occupation of lost spirits, as to generate a necessity for your souls to go to hell? or is it necessary, because 'the riches of the glory of this mystery,' cannot save you? Ah no! the grace of Christ can enrich your poverty, be it never so deep—and the blood of Calvary can cleanse your souls be they never so polluted—and present you, 'perfect in Christ Jesus,' notwithstanding all your opposition and all your delay. Sinner, dear sinner, come then, for 'all things are *now* ready'—the blood of Christ to wash you—the love of God to accept you—the heaven of God to harbour you. Before another similar anniversary occurs, you and I may meet at the judgment bar; I to account for my faithfulness in 'warning every man and teaching every man in all wisdom,' and

fact that, to my knowledge, not one connected with the communion of our church, is at present, engaged in manufacturing or selling ardent spirits. Since this benevolent effort commenced, *one distillery* and *seven stores* owned by persons belonging to this congregation, have discontinued this business."

you to give an account for the manner in which you have received and used this talent of a preached gospel. Beware then of trifling with present time and present privileges, for upon their use depends *Eternity*, with its inexpressible and eternal wo, or its unimaginable and endless glory!

"Christians, your day is short, and the work of Jesus committed to you is great, and glorious, and urgent. Reflect brightly his light and let it radiate in your actions all around, that 'men seeing it may glorify your Father which is in heaven,' and that having your work done and your lamp burning, when the call is made, 'the Bridegroom cometh,' you may be found '*perfect in Christ Jesus.*'

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

CLOUDS AND SUNSHINE.

Written on catching a glimpse of the clear azure, as seen, in the distance, between dark and gathering clouds.

Why is the Christian chained
To this beclouded spot,
When scenes at hand, and scenes afar,
Proclaim his painful lot?

There, wide and cloudless views
Bespeak a world of light,
While *here* the brightest ray that gleams
Scarce dissipates the night.

Here, clouds and storms molest
A dark and straitened way,
While *there* dwells calmness undisturbed,
Midst boundless fields of day.

Here, trammels bind him fast
To a contagious clod,
But *there* are scenes that fire the soul
To soar and cleave to God.

Then *why* is he thus chained
To this beclouded spot,
When scenes at hand, and scenes afar,
Proclaim his painful lot?

To answer moral ends
He's kept awhile below;
Reason and scripture jointly prove
It is, *it must be* so:

To *look*, by faith, *above*,
For energy divine,
And, as the heavenly influence grows,
To *let his graces shine:*

To *yield*, and thus improve
In resignation sweet;
And, by earth's cross, for heaven's crown,
Daily to grow more meet:

To *show* the power of grace
To stem the tide of sin,
And, by the *force of holy love*,
The sons of men to win:

To view, awhile, through storms,
Sunshine and calm above;
Then, with more zest, from pain and grief,
To rise to joy and love.

These are among the ends
Which, rightly understood,
Prove that the Christian's trials "*work Together for his good.*"

Then let him not repine,
But "*drink the cup that's given;*"
So shall he, e'en on earth enjoy
A quickening taste of heaven:

Till, presently unchained,
Grateful, he'll soar away
To share and swell the bliss that gleams
From glory's cloudless day.

Then "*faithful unto death,*"
Let him himself employ
In deeds of love, till Christ shall say,
"*Enter thy Master's joy.*"

[*Evang. Mag.*

Miscellaneous.

THE PENGUIN AND ALBATROSS.

We have found the following interesting and instructive article of natural history in a daily newspaper—The author is not mentioned. We have modified a single sentence.

The feathered tribe are very numerous on these lonely isles of the southern hemisphere, both in the South Seas and in the South Pacific Ocean. Of penguins there are four kinds which resort to the Falkland Islands, viz. the king penguin, the macaroni, the jackass, and the rookery. The first of these is much larger than a goose; the other three are smaller, differing in appearance in several particulars. They all walk upright, as their legs project from their bodies in the same direction with their tails; and when fifty or more of them are moving in file, they appear at a distance like a company of juvenile soldiers. They carry their heads high, with their wings drooping like two arms. As the feathers on the breast are delicately white, with a line of black running across the crop, they have been aptly compared, when seen at a little distance, to a company of children, with white aprons tied round their waists with black strings. This feathered animal may be said to combine the qualities of men, fishes and fowls: upright like the first; their wings and feet acting the part of fins, like the second; and furnished with bills and feathers, like the third. Their gait on land, however, is very awkward; more so than that of a jack-tar just landed from a long voyage; their legs not being much better adapted for walking than their wings are for flying.

The next most remarkable bird to be found on these shores is the penguin's intimate associate and most particular friend the albatross. This is one of the largest and most formidable of the South Sea birds; being of the gull kind, and taking its prey upon the wing. Like many other oceanic birds, the albatross never comes on land except for the purpose of breeding; when the attachment that exists between it and the penguin is evinced in many remarkable instances; indeed it seems as firm as any that can be formed by the sincerest friends. Their nests are constructed with great uniformity near to each other; that of the albatross being always in the centre of a little square, formed by the nests of four penguins.

When a sufficient number of penguins, albatross, &c. are assembled on the shore, after a deliberate consultation upon the subject, they proceed to the execution of the grand purpose for which they left their favourite element. In the first place, they carefully select a level piece of ground, of suitable extent, often comprising four or five acres, and as near the water as practicable; alwas preferring that which is the least encumbered with stones, and other hard substances, with which it would be dangerous to have their eggs come in contact. As soon as they are satisfied on this point, they proceed to lay out the plan of their projected encampment; which task they commence by tracing a well defined parallelogram, of sufficient magnitude to accommodate the whole fraternity, say from one to five acres. One side of this square runs parallel with the water's edge; and is always left open for egress and regress; the other three sides are differently arranged.

These industrious feathered labourers next proceed to clear all the ground within the square from obstructions of every kind; picking up the stones in their bills, and carefully depositing them outside of the lines above mentioned, until they sometimes, by this means, create quite a little wall on three sides of the rookery. Within this range of stones and rubbish they form a pathway, six or eight feet in width, and as smooth as any of the paved or gravelled walks in New York Park, or on the battery. This path is for a general promenade by day, and for the sentinels to patrol at night.

Having thus finished their little works of defence on the three land

sides, they next lay out the whole area in little squares of equal sizes, formed by narrow paths which cross each other at right angles, and which are also made very smooth. At each intersection of these paths an albatross constructs her nest, while in the centre of each little square is a penguin's nest; so that each albatross is surrounded by four penguins; and each penguin has an albatross for its neighbour, in four directions. In this regular manner is the whole area occupied by these feathered sojourners, of different species; leaving, at convenient distances, accommodations for some other kinds of oceanic birds, such as the shag, or green cormorant, and another which the seamen call Nelly.

Although the penguin and the albatross are on such intimate terms, and appear to be so affectionately and sincerely attached to each other, they not only form their nests in a different manner, but the penguin will even rob her friend's nest, whenever she has an opportunity. The penguin's nest is merely a slight excavation in the earth, just deep enough to prevent her single egg rolling from its primitive position; while the albatross throws up a little mound of earth, grass and shells, eight or ten inches high, and about the size of a water-bucket, on the summit of which she forms her nest, and thus *looks down* upon her nearest neighbours and best friends.

None of the nests in these rookeries are ever left unoccupied for a single moment, until the eggs are hatched and the young ones old enough to take care of themselves. The male goes to sea in search of food until his hunger is appeased; he then promptly returns and affectionately takes the place of his mate, while she resorts to the same element for the like purpose. In the interchange of these kind offices, they so contrive it as not to leave the eggs uncovered at all; the present incumbent (say the female) making room for the partner of her cares and pleasures on his return from the sea, while he nestles in by her side until the eggs are completely covered by his feathers. By this precaution they prevent their eggs being stolen by the other birds, which would be the case were they left exposed; for the females are so ambitious of producing a large family at once, that they rob each other whenever they have an opportunity. Similar depredations are also committed by a bird called the rook, which is equally mischievous as the monkey. The royal penguin is generally foremost in felonies of this description, and never neglects an opportunity of robbing a neighbour. Indeed, it often happens that when the period of incubation is terminated, the young brood will consist of three or four different kinds of birds in one nest. This is strong circumstantial evidence that the parent bird is not more honest than her neighbours.

To stand at a little distance and observe the movements of the birds in these rookeries, is not only amusing, but edifying, and even affecting. The spectacle is truly worthy the contemplation of a philosophic mind. You will see them marching round the encampment in the outside path, or public promenade, in pairs, or in squads of four, six, or eight, forcibly reminding you of officers and subalterns on a parade day. At the same time, the camp, or rookery, is in continual motion; some penguins passing through the different paths, or alleys, on their return from an aquatic excursion, eager to caress their mates after a temporary absence; while the latter are passing out, in their turn, in quest of refreshment and recreation.—At the same time, the air is almost darkened by an immense number of the albatross hovering over the rookery like a dense cloud, some continually lighting and

meeting their companions, while others are constantly rising and shaping their course for the sea.

To see these creatures of the ocean so faithfully discharge the various duties assigned them by the great Creator; to witness their affectionate meetings after a short absence on their natural element; to observe their numerous little acts of tenderness and courtesy to each other; all this, and much more that might be mentioned, is truly interesting and affecting to the contemplative and sympathetic spectator. I have observed them for hours together, and could not help wishing there was only as much order, harmony, and genuine affection between wedded pairs of the human race, as there is among these feathered people. A moral philosopher could not, perhaps, be more usefully employed, for a few days, than in contemplating the movements and operations of a South Sea rookery, and marking the almost incredible order and regularity with which every thing is performed. Such a spectator could not fail to confess, that so wonderful an instinct must be "the Divinity that stirs within" them.

SACRED SONG.—MUSICAL REVOLUTION IN SWITZERLAND.

After some hesitation we give the following article a place in our pages. Its author, we doubt not, is the well known erudite and pious Rev. Dr. John Pye Smith, the initials of whose name appear at the end of the paper. It contains information which in itself will be interesting to many; but our principal inducement to republish it in the Christian Advocate is, a hope that it may lead to an improvement in sacred music in our own country; for improvement is surely and exceedingly needed. We do wish that the great mass of our religious assemblies would not leave singing to a choir—We wish they would *all sing, and sing well.*

—

The susceptibility of strong mental impressions from Music is one of the natural faculties with which our Creator has endowed us. Is there not reason to fear that its importance is not sufficiently appreciated, and its powers not sufficiently called forth? The early history of all nations presents instances of its wondrous efficacy. Witness the first periods of Greece, Britain, and Scandinavia, and the national songs of Tyrtæus, whom Plato apostrophizes as *the divine poet, wise and good.* Aristotle, though often disposed to contest his master's doctrines, concurs with him here, in attributing to music a great *moral* power. By divine institution, sacred song, of which we have the inspired remains in the Book of Psalms and other parts of the Old Testament, formed almost the only *social* worship of the Hebrew temple.

At the Reformation, this grand instrument of emotion was not entirely overlooked. Unhappily, in England and Scotland, either it was not put into action, or the attempt was ill-conducted and abortive. In France, for a time it produced great effects; of which some interesting notices are given in the delightful compilations of a pious and talented lady, lately given to our country, "The Life of Olympia Fulvia Morata." But the counteraction and destruction of the reformation in France, brought down what remained to them of national song to the wretched state of *chansons* and *chansonnettes*, the best of which were mere conceits, often tame and silly, and the generality of an immoral

character; and, by a just judgment, the music became worthy of the song, it was *screaming by notes.*

In Germany, the matter took a better course. The German tribes had been always addicted to music of great pathos and compass; and their language, unpolished as it was, by its copiousness, flexibility, and strength, gave them a great advantage over the French. Luther had ear, science, and execution. While by his version of the Bible, every line of which bears witness to his euphonic taste and judgment, he stamped the language with classical dignity, his hymns and his music, powerfully seconded by other and superior poets, poured the stream of sacred melody through the land. No country can pretend to vie with Germany in the richness of its religious music. Its stock of Hymns, beginning with the age of the Hussites, but of which few are even now obsolete, is moderately stated at *seventy thousand:* a late writer in the *Archives du Christianisme* (June 28, p. 95,) estimates them at *more than eighty thousand.* Great Britain can scarcely pretend to the twentieth part of this number! This astonishing amount of the German Hymnology is characterized by a decided strain (very few indeed are the exceptions) of evangelical sentiment and experimental piety, their versification is most mellifluous, and their tone full of tenderness and power. It is a popular treasure of doctrine and practice; and it has been a grand means of keeping the flame of religion glowing on the cottage-hearths of the peasantry, in many happy instances, when the spurious gospel had taken possession of the churches.

The band of devoted men in France and Switzerland, who are "labouring so much in the Lord," have not forgotten this department. In both those countries, vigorous efforts have been lately made for the restoring, or to speak more properly, the creating, of a French national psalmody. Among these, a distinguished praise is due to Dr. Malan. Many new psalms and hymns have been produced, possessing excellence of both poetry and piety; and suitable melodies have been composed. Besides Dr. Malan's volume, the Paris *Choix de Cantiques* has arrived at a third edition; and a large volume, beautifully printed, with the musical notes, has been this year published in that city, with the title *Chants Chrétiens.* Some articles, peculiarly valuable as to both science and Christian spirit, have appeared on this subject in the *Archives* and the *Sémeur.*

That these are among the means by which "the Lord whom we seek" is "preparing his way, and coming to his temple," is a persuasion which seems to be powerfully confirmed by a most remarkable phenomenon, which is now operating on a grand scale in the Canton of Vaud, and of which we have a large narrative in the *Sémeur* of July 16. We shall endeavour to extract the essence, by selecting and abridging.

In the south-west of Switzerland a *Musical Revolution* is rapidly taking effect. Its watch-word is *Harmony;* its object is to give a new direction to popular singing; and its means may be found wherever there are persons willing to take a little pains, and who can find a leader to give them a little instruction, and to guide their voices in singing the charms of their country and the praises of their God. Long was it thought that French Switzerland could not march with the German cantons in vocal music. Long has the lake of Geneva heard little along its shores but coarse, vulgar, and obscene ballads. Lately, the students of Geneva and Lausanne have laboured to counteract this evil, by composing patriotic songs and endeavouring to give them popular

circulation. The effort has been happily successful, but within a small circle. The *Religious Awakening* which is making daily progress in Switzerland, has had great effect in improving the national singing. New methods have been adopted in many schools, to train the children to the execution of hymns, with a fine and simple harmony; and the effects have been so far pleasing. But something was wanted to reach the mass of the people; and that, the kindness of Providence has supplied.

About two years ago, M. Kaupert, a Saxon gentleman, who has long resided at Morges, proposed to teach gratuitously the whole population of young and willing persons in any village or small town, to sing together. The rumour attracted considerable attention, and drew forth a variety of opinions. But soon his promises were realized, and all scepticism was silenced. At Morges and in the neighbouring villages, concerts of the voice alone were heard, producing such a noble and simple harmony as no person in the whole country had before the least idea of. He was induced to extend his benevolent labours. He electrified, as it were, the whole side of the lake down to Geneva. Every where, the *Magician of Song* was followed by crowds. The *moral* effect of this is beyond calculation: already the result, in this respect, excites astonishment.

M. Kaupert commonly began in schools and other large rooms. Persons of all ages and of every rank in society flocked to these meetings. It was soon necessary to ask for the use of the churches: and sometimes, large assemblies have been held in the open air. In the former places, hymns are sung; and in the latter songs, patriotic or descriptive, but all free from an immoral taint.

His plan is, to trace in a simple and clear manner upon a large black board, the notes of each lesson; and he furnishes each one of his pupils with a card or paper, containing what he judges fit for each step of instruction. He usually succeeds in ten lectures, to qualify these vast masses to execute the simple and touching hymn or song, in parts and full concert, enrapturing all who witness the scene.

In the introductory lectures, he strongly affects the imagination and the sensibility of his hearers, by his descriptions of the powers and the intention of music, to breathe noble and generous sentiments, to harmonize the minds and hearts of men, to honour our country, to excite admiration of the works of God, and, as the highest point of all, to show forth his praises. These large assemblages follow his instructions, and catch his manner of execution with an enthusiasm perfectly astonishing. His kind manner and untiring patience have a great share in producing the effects which so surprise us.

The great and learned city of Geneva invited the musical philanthropist to visit and charm its population. Some of the higher classes became alarmed; but, in the result, they too were carried down the stream. Pastors, professors, magistrates, ladies of the first rank, persons the most distinguished for learning and science, were seen side by side with children and poor people, listening and learning from M. Kaupert. When the grand meeting took place, no church could receive the multitude, and they repaired to the Plein Palais, in number four thousand singers. Here, however, the success did not answer expectation: the wind acted unfavourably upon the vibrations of the air, and perhaps the distance of the extremes made it impossible to keep time. But M. K. was loaded with expressions of admiration and thanks, and a medal was struck in honour of him: a mark of respect

which, in Switzerland, is never conferred but upon what is judged to be in the highest order of merit.

At Lausanne, his instructions were sought with universal avidity. Many, who had been accustomed to spend their evenings in dissipation, began to employ them entirely in learning the new style of music. Children and their parents, all the schools, the professors and students of the college, servants and mistresses, workmen and masters, persons who had been the most opposed to each other, in religion and politics, the inhabitants of different villages distinguished by banners,—all were attracted, all seemed to be of one heart and soul. When the previous training was complete, a day was fixed for the grand concert. More than two thousand singers were arranged in the great church, the noblest Gothic building in Switzerland: the flags of villages and societies were tastefully arranged on an ivy-clad tower: the vast multitude who came to hear were disposed within and without: and then was sung a hymn and its air of LUTHER's composing,—simple, grave, noble.—But, O the effect!—No words can utter it!—The impression will never be forgotten.—Other hymns were sung; and a most touching patriotic song, the words of which we owe to M. Olivier, named *La Patrie*, "Our country, Helvetia! Helvetia!"

The happy fruits of this *Musical Revolution* show themselves almost every where. The people in the different places keep up their singing-meetings. In the summer evenings they are seen in the church-yard, or on the village-green. In the streets and on the roads, the ear of the passenger is met by the sweet sounds. In these groups we perceive some failures of execution, compared with the fine style when led by M. Kaupert: but attention and practice will remedy them.

Christians of Great Britain, what say ye to this narrative? Cannot you go and do likewise? Cannot you thus draw thousands from the beer-shop, and the gin-shop, and the corrupting intercourse of idleness?—Ye men of Manchester and Birmingham, of Sheffield and Leeds, and of every other place;—open your chapels for this grand experiment. Surely you have good and able men among you, who possess the talent and benevolence to effectuate this object. Why should you not begin with some stanzas of our fine national melody, *God save the King?* And are there not other old English songs, not religious, but innocent in sentiment and striking in words and music? And may not these, under your judicious guidance, prepare the way for singing the songs of Zion, thus diffusing the gospel, affecting the heart, attracting the wanderer, and improving our congregational psalmody?—I trust that this appeal will not be in vain. This instrument of good has never, in our country, been sufficiently tried. A very able writer in the *Penny Magazine* has lately been endeavouring to arouse our most unmusical nation, and to create some sort of British National Music. But, with all his knowledge and discernment, he rests his hopes on instrumental music, thinking that the vocal cannot be cultivated and sustained without that aid. He has no idea of M. Kaupert's grand and simple method. Dr. Burder, who possesses so much science and skill in the heavenly art, is to preach the Broad-street Lecture on Oct. 14th, upon *Sacred Song*. May he then touch a chord for London, which shall vibrate through the land! J. P. S.

Evang. Mag.

DIFFICULTIES OF RELIGIOUS YOUNG PERSONS IN WORLDLY SOCIETY.

The two following articles are from the Christian Observer of September.

To the Editor of the Christian Observer.

You have sometimes animadverted in your pages upon the insincerity which too much prevails in social intercourse—as for instance, in the practice of saying "not at home," when a person is within, but does not choose to be seen. It is argued, that this is not a falsehood, for that it was not *intended* to deceive, and that it had not that effect, as every person knows it to be only a civil mode of saying that you do not wish to appear. The strong language, however, in which I have heard this practice, and others of the same kind, condemned by those whom I most respect, has made me *very uncomfortable*—not so much in reference to this particular instance (against which I had long had objections), as in regard to various expressions of civility of every-day occurrence.

I have determined to state the circumstances which give me so much pain; for, indeed, I know not how to act with the plain sincerity I would desire, and yet with Christian *courtesy*. Were I altogether under my own control, it would not be difficult, as neither my principles nor my inclination would permit me *voluntarily* to associate with those who live "after the course of this world:" but I am a young person, and my parents, and indeed all my relations, are strongly opposed to those views of Scriptural truth which are currently summed up in one word, "Evangelical;" and I think it my duty to obey them in every thing that is not, so far as I can judge, positively sinful; and I am anxious to add no needless offence to that which religious principles must of necessity produce. They have permitted me to abstain from *public* amusements,* which I really believe to be wrong; but I do not think that it is my duty to refuse to accompany them occasionally to a dinner party, or to spend a day now and then with the worldly minded people among whom I am situated.

Real Christian love, I sometimes think, should supply the place of that artificial politeness which is inconsistent with *strict* principle. I feel, with regard to my neighbours, that if I could *innocently please* or in any way benefit them by my society, I would *willingly* give it; that if they were sick, or in affliction, it would gladden my heart to be of the least use to them. In society, however, as a *young* person, I have not the opportunity that others might have of leading the conversation

* Our correspondent does not specify what public amusements she alludes to. Ball-rooms, race-courses, the theatre, operas, concerts, oratorios, the walks and libraries at places of popular resort, military reviews, exhibitions, bazaars, dioramas, zoological gardens, the drives round the Parks, and so forth, are all more or less included in her general description; and those who are "lovers of pleasure more than lovers of God," sometimes avail themselves of the ambiguity of the phrase "public amusements," to denounce all spiritually-minded persons as cynics, who think it wrong to enjoy any "*innocent* gratification." Our correspondent's general description will, however, be sufficiently intelligible to those who *wish* to understand her. We presume that she alludes more directly to such "public amusements" as several of those first specified in the above enumeration; not meaning to shut out any really proper and rational recreation enjoyed in due time and mode, and measuring each by its general character and effects. A Christian will, however, prefer, even in indifferent matters, to be on the safer side; and will take heed lest even scenes of occasionally innocent resort should be made, through the corruption of the human heart, to minister to pride, vanity, passion, idleness, dissipation, or inordinate indulgence.

to improving subjects; and however it may be with the veteran soldier of Jesus Christ, I find, as one who is just beginning the "fight of faith," that my own heart requires such instant and incessant watchfulness, that it seems to occupy my whole attention, that I may by divine grace escape unhurt from the baneful atmosphere of the world. I know that my principles render *my* society as irksome to others as theirs is to me (for there are scarcely any persons in the neighbourhood who think as I do); and that civility alone to my parents and relatives, together with the feeling of friendly regard which amiable people naturally cherish towards those they have known from their earliest childhood, prompt their attentions to me. I cannot but feel grateful to them for their *intended* kindness; but still, when Mrs. R—— hopes for the pleasure of my company at dinner, and I reply that "I shall be *happy* to wait upon her," or, in case of a *prior* engagement, that "I *regret* it is out of my power;" or Miss C—— expresses her intention of calling upon me, and I reply that "I shall be *glad* to see her;" I feel that I am speaking *deceitfully*—for the society of those who think so *very* differently from myself on the most important of all subjects, never can be *pleasing* to me—and yet, much and often as I have considered the matter, I know not how to avoid this mode of reply, without being absolutely uncourteous. Once or twice I have (awkwardly enough) replied, in answer to proffered civilities, "Thank you;" "you are very kind;" and endeavoured to turn the subject: and one lady actually said, "You did not *say* you should be *very happy*, so I suppose the truth is you had rather not see me." My parents would think my scruples on the subject the height of absurdity; and I am desired by them to answer notes of invitation in the usual manner. I would not encourage over-scrupulousness; and it was once observed to me, that no where do we meet with more popular and general language than in the Bible: for instance, where St. John says to Gaius, "I wish *above all things* that thou mayest prosper and be in health," we cannot suppose that this was nearer the Apostle's heart than the *spiritual* welfare of himself and his friend. I hope, if I saw it to be my duty (which as yet I do not), I should decline *all visiting*, and implore wisdom and strength from above meekly yet boldly to avow my reason for so doing; but, young, ignorant, and weak, hardly knowing what is right myself, thongh ready to own my views *when asked*, I should tremble to make so open a profession, which by my inconsistencies I might afterwards disgrace; and I shrink from the *spiritual* pride (as it seems to me) of, tacitly at least, condemning all round me as being in the wrong, and presuming to judge of the spiritual state of numbers of my acquaintance, as being "of the world," and therefore such as I cannot associate with. Hoping, sir, that you may be induced to assist me with your advice,

I am, &c.

GERTRUDE.*

* Though Gertrude appeals to us, we should prefer leaving her inquiry, after our usual manner, in the hands of our experienced correspondents. With regard, however, to the general solution, what can we say, but that it is her duty to obey God; and that it is her duty to obey her parents also; but that, should a parent enjoin what is clearly and "positively sinful," it is a duty to obey God *rather* than man. These general truths are simple; but their scriptural application depends so much upon the minute circumstances of each particular case, that it would be impossible to lay down any specific rules upon the subject. We should grieve to distress the sensitively tender conscience of any young Christian; yet we would remind such, that there is much, very much, to be long and materially considered, and prayed over, and endured, before such a serious issue should arrive as a deliberate non-compliance with a parent's commands,

ON THE FAMILIAR USE OF SCRIPTURAL PHRASES.

To the Editor of the Christian Observer.

Yourself and your correspondents have often adverted to the sin and evil of a profane, trifling, sarcastic, or facetious use of Scriptural expressions—such, for example, as may be found in Sir Walter Scott's

more especially in the case of a very young person. But even the youngest person ought not to utter a falsehood, as assuredly he ought not to be desired to do so. A servant is to obey his master; but he would be justified in declining to say, though ordered, that he was not at home when he was. In such a case he must be willing to suffer for righteousness' sake. The same remark applies to the case of a child, with this difference, that in proportion to his youth and inexperience he should, in coming to a conclusion, be diffident of his own understanding, and feel a conscientious reverence for the opinion of his parents. He is not to sin, or to violate his conscience; but he should be very distrustful of his own ability to judge of all the circumstances of a difficult case. A man would ill deserve the name of a parent who would command his child to say that he was not at home, if, after all his explanations and refinements, the child was still oppressed with the feeling that he would commit a sin in so doing. Up to what age, or under what circumstances, the child might without sin conclude that his parent knew better than himself in the matter, and act accordingly, beseeching his Heavenly Father not to impute to him guilt if in obeying his parent he was misguided, it is not for us to decide. And so of all similar cases.

With regard to the complimentary expressions alluded to by our correspondent, no spiritually-minded person could honestly express regret at not being able to attend Newmarket or Doncaster races; for no such person would willingly be there, if every circumstance were favourable. It would therefore be an unjust and cruel act upon the part of a parent to urge a son or daughter to write to that effect, after a conscientious objection had been modestly but firmly expressed: and if a young person acted with due meekness and wisdom, with patience and affection, and with habitual self-denial and filial deference, few parents, we presume, would have the inhumanity long to inflict pain by insisting upon such a compliance. The probability would be, that the parent would rather seek to overcome the young person's scruples by explaining away the difficulty. He would say, that such conventional expressions are intended only to show your grateful sense of the kindness of your correspondent, who meant you a civility, and not an insult; and that the great majority even of Christian persons do not think it their duty to adopt the principle of the Society of Friends, so as to refuse to employ the usual titles of courtesy, or to "have the honour" of writing to you, or to sign themselves "your obedient servant;" and that the expressions under consideration are only in the same spirit. All this, and much more, might be said; but it would not convince us that the particular expressions mentioned by our correspondent can be used without palpable disingenuousness, where the mind does not go along with them. It may, however, be asked, might not a young person lawfully comply, as it were, under protest: as though he said—not perhaps in words, but in spirit—"I cannot myself see how these phrases can imply less than the sincere expression of what I do not feel; but my parent, who is wiser than I, says that they mean only so and so, and may be innocently used even with my views of the subject matter; for the present, therefore, diffident of my own judgment, and rather than violate filial obedience, I think I ought to yield?" As to the *lawfulness* of such a proceeding, it is evident that mere children must in numerous cases be guided, and even overruled, by the judgment of their parents; and that the age and understanding of the parties, and the various circumstances of each particular case, can alone decide when and how this implicit deference is scripturally superseded by independent action.

We sympathize with religious young persons whose elder relatives oppose their conscientious feelings; but let them remember that these things are among the trials of their faith and patience; let them live in hope that it will please God to bring their friends also to the knowledge of the truth; let them earnestly pray for that object, as well as for much of humility, wisdom, and consistency upon their own part: and let them endeavour to avoid all *unnecessary* occasions of collision; all idle scruples in matters of little moment; and a pertinacious carriage, which often draws down opposition that Christian prudence and meekness would have avoided.

We insert the above letter, not as a private case—which were perhaps better privately advised upon by a discreet Christian friend, with a full consideration of all the circumstances—but to elicit information as to the principles which should apply to the general question, with such heads of advice as may be useful to many young persons similarly situated. It should, however, be understood, by those who oppose warm, earnest,

novels, or Lord Brougham's speeches—but I would remind your readers, that even religious persons may be guilty, and perhaps unconsciously, of the same offence; for scriptural expressions often recur to the mind in mere secular discourse, upon occasions when they are not meant to be expressly quoted, and to which they were not designed to apply. Thus introduced, they often add to the beauty, dignity, or pathos of a remark; but if they are wrenched from their context, and employed for the mere purpose of embellishment, they are desecrated by the adaptation. A writer may sometimes be in a strait as to whether a scriptural allusion in a particular case is justifiable; but in all such instances he had better keep in the narrow way, and on the safe side, expunging the allusion where he is not sure that it is for the use of edifying. In the sentence just written, I have purposely introduced three scriptural phrases as illustrative of my remarks. The first expression in "a strait," is so obvious an allusion to a solemn passage of Holy Writ, to which the sentence into which it is foisted has no reference, that its introduction there would be painful and irreverent. The third phrase, "the use of edifying," is employed, I think, legitimately: it strengthens the sentence by a scriptural quotation introduced with due aptitude to the occasion. The middle phrase, "the narrow way," is doubtful. It might be employed seriously, with a view to point out, in a striking Scripture phrase, the narrow path of duty, which it is always easy to miss and sometimes difficult to find; or it might be used with a sort of levity, as if in forgetfulness that we are quoting the words of the Son of God, which we ought not to apply, either playfully with wit, or with the most felicitous rhetorical adaptation, but only with gravity and for a scriptural purpose. Upon the whole, therefore, I should prefer altering the phrase, so as to convey the sense without any possible appearance of lightly quoting any portion of the words of eternal life. I would not say of the glorious First of August, that it rose upon the captive with healing on its wings; or that in the great measure which then came into operation, mercy and truth met together, righteousness and peace kissed each other; though no words of my own could be so expressive.

I would not wish to make a man "an offender for a word;" but I see the rule above laid down so often transgressed, even by religious persons, that I consider the caution not superfluous. C.

and scriptural piety, that the friends of religion are as far as possible from cherishing in young persons who have set out upon a religious course, a forward, self-opinionated, or pharisaical deportment; on the contrary, that they never cease to urge upon them that their religion should make them more exemplary and lovely in every sphere of life, the conduct of their Redeemer being their constant example; and that they should use unceasing efforts to maintain a conscience void of offence towards God and towards man. Let them especially shun all ostentation, all appearance of setting themselves up as a mark for persecution; and endeavour, by the exercise of Christian wisdom and meekness, to avoid all unnecessary occasions of domestic difference. Where a clear point of duty arrives, the Christian, however young or inexperienced, must make a firm stand: "one is his Master, even Christ," and no human relationship must intervene between him and his allegiance to his Lord: but let him beware of making difficulties for himself by his own conduct; of blazoning, as it were, his trials; and of needlessly drawing the eyes of persons upon him with a latent self-seeking, which may be quite as seductive a snare of his spiritual enemy as more obvious temptations. We say not this in reference to our correspondent's letter, which is judicious, Christian, and unassuming.

THE THEOLOGICAL INSTITUTE OF CONNECTICUT.

The Pelagianism which now exists in the Presbyterian church, if it does not owe its origin to the Theological Professors of Yale College, has certainly had in them its ablest defenders, and its most efficient propagators. They not long since published *a Statement*, relative to the ground on which they were admitted to their official standing; and in which they particularly refer to their responsibility to conform their teachings to the Saybrook Platform—The amount of which is, that they are not bound to pay regard to that ancient Formula, except as to "substance of doctrine:" and they make a distinction between primary and secondary principles or doctrines, in speaking of the symbols of faith adopted by Protestants at the Reformation. Now we have no hesitation in saying, that several of the points which they place in the rank of secondary principles, were regarded by the Protestants themselves, as *essential parts* of their creed; and that the distinction made by the Professors, is entirely arbitrary, and a matter of their own invention. In a word, what with their subscribing only to substance of doctrine, and their distinction between primary and secondary principles; and considering them, as they consider themselves, the competent judges of what substance of doctrine is, and what primary and secondary doctrines are, we would not give a fig for their subscription; nor do we believe that they consider themselves as under any restraint whatever, from any existing Formula, in the theological principles which they teach and inculcate, in their lectures to their pupils.

Between their subscription to *substance of doctrine*, and the subscriptions in the Presbyterian church to *the System* contained in our Confession of Faith and Catechisms, there is great similarity. In fact, there is the same difference between the Pelagians and orthodox men in the Congregational churches of Connecticut, as there is between the same parties in the Presbyterian church; and the method in which the latitudinarians defend themselves, is precisely the same—"*there is no real difference between us; there is no cause for separation, nor for any alarm.*" The orthodox ministers of Connecticut think otherwise, and have established a Theological Institute of their own. *Some* of the orthodox ministers in the Presbyterian church also think otherwise, and have issued their Act and Testimony—The result remains to be seen. Our trust is in God, that he will smile on the stand taken, and prosper the efforts made, in both churches, to preserve his holy truth in its purity. It is a common cause; and we think our readers will thank us for giving a place in our pages to the appeal to the public, made by our brethren in Connecticut.

—

AN APPEAL TO THE PUBLIC, IN BEHALF OF THE THEOLOGICAL INSTITUTE OF CONNECTICUT.

The Trustees of the Theological Institute of Connecticut, would invite the attention of the public to some considerations, suggested by a statement of the Theological Professors of Yale College, recently published, and extensively circulated.

We should deem it altogether improper, in our official capacity, to take notice of this document, were it not necessary for the vindication of ourselves, and of the founders and supporters of the seminary under our care. But finding ourselves implicitly charged with being engaged in an enterprise for which no justifiable reason can be assigned, we feel

ourselves called upon to make a frank exposition of our views and motives, to the Christian public.

The Professors say: "It is well known to the public, that a second Theological Seminary has been organized in this state. To the establishment of such an institution, as a means simply of increasing the facilities for theological instruction, we should be the last to object; but this institution, it is well known, was established avowedly on the ground, that the department under our care, has become the seat of dangerous error. Against such an assumption, we feel ourselves bound most solemnly to protest." They say also: "On the ground of our entire conformity to their own standard of orthodoxy, the friends of the Theological Institute are forever precluded from saying, or insinuating, that a new institution was called for to oppose any errors of ours."

The impression which these statements are evidently intended to make on the public mind, is, that the founders and friends of the Theological Institute are labouring under an entire delusion, in supposing that there exists any important difference of theological views among the Congregational ministers of Connecticut; and that under the influence of this delusion, they have gone forward to establish a seminary which is not called for, and which ought not to be patronized by the Christian public. They assume it to be a fact, that the new institution is intended to be arrayed in opposition to the one with which they are connected; and that the sole object for which it was founded, is, to oppose certain errors which exist only in the imagination of its friends and supporters. Whether these representations are well founded, the public will judge, when they have carefully attended to what we have to say in our own defence.

We do not deny, that there exists serious dissatisfaction in relation to the Theological School at New Haven; and that this is among the reasons which have given rise to the new institution. The grounds of this dissatisfaction, we now feel ourselves called upon frankly to state.

1. Many have been dissatisfied, that the Theological School at New Haven has no more connexion with the ministers and churches of the state. Being an appendage of the College, it is under the entire control of the Corporation; a Board which, as at present constituted, is deemed altogether unsuitable to be the guardians of a Theological Seminary. It is well known, that of the eighteen members who compose this Board, (exclusive of the President,) eight are ex-officio members—the Governor, Lieutenant Governor, and six Senators. These are annually chosen by the people at large, and are, of course, such men as happen to be elected to these offices. They may, and often do, belong to different religious denominations. There is no certainty that they will not be, occasionally at least, men whose influence, (great as it must be from the stations which they occupy,) will be exerted in opposition to evangelical religion;* yet they have a right, equally with the other

* We shall not be understood to have any reference to the present members of the Corporation—We speak only of what may be. Nor do we complain of the manner in which this Board is constituted, so far as it relates to the Academical Department merely; but only in reference to the Theological School. The principle for which we contend, is, that a Theological Seminary ought to be under the control of a distinct Board of Trustees, composed of ministers and members of churches, who are amenable to some ecclesiastical body. The Trustees of the Theological Institute are appointed by the Pastoral Union, and are amenable to them. There is, of course, a connexion between the Seminary and the ministers and churches, which would not exist, were it under the control of an independent and irresponsible Board.

members of the Board, to act, and vote, in the election and removal of the Theological Professors, in directing the course of studies, and in regulating all the internal concerns of the Institution. That a school, intended for the theological education of Congregational ministers, should be under the entire control of a Board thus constituted, has appeared to many altogether improper; and they have looked forward with no small degree of solicitude to the probable results of such an arrangement.

2. Another ground of dissatisfaction with the New Haven School, as at present organized, is the want of sufficient security against the introduction of heresy. In regard to three of the Theological Professors,* it is not known that they are required to give their assent to any Confession of Faith, or that the Corporation are required, or even authorized, to remove them from office, for any heretical opinions whatever.† In regard to the Professorship of Didactic Theology, the founders do indeed make the following requisition: "Every Professor who shall receive the income or revenue of this fund, shall be examined as to his faith, and be required to make a written declaration thereof, agreeably to the following: *I hereby declare my free assent to the Confession of Faith, and ecclesiastical discipline, agreed upon by the churches of the State, in the year* 1708," i. e. the Saybrook Platform. "If, at any future period, any person who fills the chair of this Professorship, *holds* or *teaches* doctrines contrary to those above referred to, then it shall be the duty of the Corporation of the College to dismiss such person from office, forthwith." Yet the Professors say in their statement, that "a subscription to Confessions of Faith," is to be considered "as made *for substance of doctrine* therein contained, without binding the conscience to every expression used." They say also, that the present incumbent, while Professor elect, "had certain knowledge, from personal intercourse with the founders, that if he had embraced every minute doctrine of the *Confession*, *it would* have been considered a decisive disqualification for the office."

In view of these statements, the question naturally arises, on what is this Professorship founded, and for what cause are the Corporation required to dismiss the Professor from office? The founders, so far as appears from their statutes, require an unqualified assent to the Confession of Faith contained in the Platform, and make it the duty of the Corporation to dismiss the Professor from office, if he *holds* or *teaches* doctrines contrary to those contained in this Confession. Yet it is admitted, that the present Professor does hold and teach doctrines contrary to those above referred to. But it is contended, that he is not liable, on this account, to impeachment, because he had "certain knowledge, from personal intercourse with the founders," that it is their will that he should hold and teach doctrines contrary to the Confession to which they have required him to "declare his free assent," in the most unqualified terms. What, then, is the creed by which this Professor is bound? In case of impeachment, by what standard is he to be tried? By the creed which the present Professor submitted to the Corporation? But this is not mentioned by the founders; and if it

* The Professors of Divinity, of Biblical Literature, and of Rhetoric.

† Some of the Professors in this department may have given their assent to the Saybrook Platform, at the time when they were inducted into office; but since that time, the test law of the College has been repealed, and, so far as we have been able to learn, no exception was made in regard to the Theological Professors.

had been, in what sense is it to be taken? In the literal and unqualified sense, or only "for substance of doctrine?" Is the Saybrook Platform, "for substance of doctrine," to be considered as the standard? Neither is this mentioned by the founders. And if we may suppose it to have been so understood, how is it to be ascertained what is implied in a subscription to a creed "for substance of doctrine?" How much may be rejected, and still the substance be retained? Who shall draw the line, and where shall the line be drawn? Here, as it appears to us, is room for endless debate; and if the principles laid down by the Professors be admitted, we see not how a charge of heterodoxy could ever be sustained against any person filling the chair of this Professorship. Nor do we see, on these principles, that the requisitions of the founders afford any security against the introduction of dangerous and even fatal error.

The foregoing considerations would have great weight in our minds, if we were perfectly satisfied with the doctrines at present taught in the New Haven School; but,

3. The theological views maintained by the Professors, have given great and extensive dissatisfaction. This dissatisfaction has not been produced by vague rumours as to what the Professors are supposed to believe and teach, but by a perusal of their own public statements—statements which seem to us to be uttterly inconsistent with the creeds to which they still acknowledge their assent; and which make it evident to our minds, that while they adopt the language of these creeds, they must affix to that language a meaning altogether different from that in which it has been commonly received. It is well known, that different individuals may attach a very different meaning to the same forms of expression. The proposition that *Jesus is the Christ*, is assented to, both by the Calvinist and the Socinian; but how widely different is the construction which they put upon this language, and how utterly at variance are their views of the character of the Saviour! An expressed assent to the same general propositions, by different individuals, is no evidence of harmony of views, when their own explanations of these propositions are irreconcileably at variance. Now it does appear to us, that in the explanations which the Professors have given of some of the fundamental doctrines of the gospel, they have adopted principles, which lead, by legitimate consequence, to the utter subversion of those doctrines. This, we think, has been conclusively shown, in publications which have appeared within the last five or six years. To those who have carefully perused these publications, it cannot be necessary, that we should add any thing in proof of the above position. For the benefit of others, it may be necessary to advert briefly to a few examples.

In the first place, The professors have advanced positions, which seem to us to subvert the doctrine of the divine decrees. They maintain that "God prefers, *all things considered*, holiness to sin, in all instances in which the latter takes place;" and that sin is suffered to exist, because God could not entirely prevent its existence in a moral system. They insist, that it is utterly inconsistent with the goodness of God, to suppose that "he preferred, decreed, and made a universe, comprising sin and its everlasting miseries," when he "could, if he would, have made a universe of perfectly holy and happy beings." Were we to adopt these principles, we should feel ourselves compelled to renounce the doctrine of decrees, as it is taught in the Scriptures. It is matter of fact, that God has "made a universe, comprising sin

and its everlasting miseries;" and the Scriptures assert, "As for God, his way is perfect. Who can stay his hand? Whatsoever the Lord pleased, that did he, in heaven and in earth, in the seas and in all deep places." How can this be true, if the present universe is not such, as God, on the whole, prefers; and if he would have made a different universe, had it been in his power? Who ever heard, that any being ever purposed, or chose, that a thing should exist, when he preferred, *all things considered*, that something else should exist in its stead? How is it possible for God to prefer, *on any account*, the existence of sin *in any instance*, if, *all things considered*, that is, *on all accounts*, he prefers something else in its stead, *in all instances?* Until this question can be satisfactorily answered, the views of the Professors must be regarded as utterly irreconcileable with the Calvinistic creed.

Again: The principles adopted by the Professors seem to us to subvert the doctrines of special grace, and of particular election. If it be true, that "God, *all things considered*, prefers holiness to sin, in all instances in which the latter takes place," then it must be his choice, *all things considered*, that all men should become holy and be saved; and his infinite benevolence will prompt him to do all in his power to bring all men to repentance. What then becomes of the doctrines of special grace, and of particular election? *Who maketh thee to differ?* Not God, surely; for he prefers, *all things considered*, holiness to sin in every instance, he will do all in his power to prevent sin, and secure holiness in its stead, in every instance. To say that God chooses not to secure that which he, on the whole, prefers, and which he is able to secure, is a manifest contradiction.

Again: The Professors maintain, "mankind come into the world with the same nature, in kind, as that with which Adam was created;" and that "the only reason that the posterity of Adam do not exhibit the same moral character which Adam exhibited, is not that they have a different nature, but that they are placed in different circumstances." Those positions appear to us, to be utterly inconsistent with the Calvinistic views of the original character of man, and of the consequences of the apostacy. Were we to adopt these principles, we could not believe, that man was originally created holy, or that there is any real connexion between the sin of Adam and that of his posterity; nor could we believe, that infants are, in any sense, sinners, and need to be born again, or to be redeemed by the blood of Christ. If admitted to heaven, they must, according to these principles, for aught that we can see, be accepted on the ground of their own righteousness, and without regeneration, contrary to the express declarations of Christ and the apostle. John, iii. 3: Rom. iii. 20.

Again: The Professors maintain, that self-love, or the desire of happiness, is the grand principle by which all moral beings, whether sinful or holy, are actuated. They say, "Of all specific, voluntary action, the happiness of the agent, in some form, is the ultimate end." Were we to adopt this principle, we should feel ourselves compelled to give up the doctrine of disinterested love, and to deny all radical distinction between holiness and sin. According to this theory, the distinction of moral character which exists among men, does not arise from the fact that they have different ultimate ends, but from the fact that they employ different means to obtain the same ultimate end. The reason that one is holy, and another sinful is, the one *seeks his own happiness*, by choosing God as his portion, or chief good; the other *seeks his own happiness*, by choosing the world as his portion, or chief good.

Both have a supreme regard to their own happiness. Consequently, holiness and sin are to be traced to the same principle of action. We cannot but say, what we honestly believe, that the religion which is in accordance with this theory, is a selfish, and, of course, a spurious religion.

Again: The Professors maintain, that antecedent to regeneration, the selfish principle is suspended in the sinner's heart; and that, prompted by self-love, he uses the means of regeneration, with motives which are neither sinful nor holy.

This theory seems to us, to subvert the doctrine of regeneration by the special agency of the Holy Spirit; for it supposes every thing which renders that agency necessary, to be removed, antecedent to a change of heart. How can it be necessary, that God should interpose, by the almighty energy of his Spirit, to effect the conversion of a sinner, after his selfishness is suspended, and his opposition to the motives of the gospel has ceased?

This theory also seems to us, to involve the doctrine of progressive regeneration—a doctrine utterly at variance with the Calvinistic system.

Again: The Professors have advanced principles which seem to us to subvert the doctrine of the Saints' Perseverance. They say, "Free moral agents can do wrong under all possible preventing influence. Using their powers as they may use them, they will sin; and *no one can show* that some such agents will not use their powers as they may use them. This possibility that free agents will sin, remains, (*suppose what else you will,*) so long as moral agency remains, and how can it be proved *that a thing will not be, when for aught that appears, it may be?* When, in view of all the facts and evidence in the case, it remains true that *it may be, what evidence or proof can exist that it will not be?*"

According to the principles here laid down, what evidence or proof can exist, that God will be able to prevent the total and final apostacy of every saint and every angel? Saints and angels are free moral agents; and, according to the principles here laid down, the possibility that they will apostatize remains, (*suppose what else you will,*) "and how can it be proved *that a thing will not be, when, for aught that appears, it may be?* When in view of all the facts and evidence in the case, it remains true that saints *may apostatize, what evidence or proof can exist that they will not apostatize?*"*

* The publications in which the principles above referred to, and others equally objectionable, may be found, are a Concio ad Clerum, preached in the chapel of Yale College, September 10, 1828; Review of Dr. Spring on the Means of Regeneration, Christian Spectator for March, June, September, and December, 1829; Review of Dr. Tyler's Strictures, Christian Spectator for March, 1830; Review of Dr. Wood's Letters, Christian Spectator for September, 1830; Letter to Dr. Hawes, Christian Spectator for March, 1832; Reply to Dr. Tyler in the Spirit of the Pilgrims, vols. V. and VI.; Review of Dr. Tyler's Remarks, Christian Spectator for September, 1832; Letter to the Editor of the Christian Spectator for September, 1833. Of these publications, Dr. Taylor is either the avowed or reputed author. Review of Taylor and Harvey, Christian Spectator for June, 1829, supposed to be written principally by Professor Goodrich; Review of Dr. Fiske on Predestination, Christian Spectator for December 1831; and a Treatise on the Divine Permission of Sin, Christian Spectator for December, 1832, from the pen of Professor Fitch.

(*To be continued.*)

Review.

PROCEEDINGS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, IN MAY AND JUNE, 1834.

We stated in our last number, that there were three subjects of pre-eminent importance, discussed and decided on in the last General Assembly. Of these, the first two have already been noticed in our Review; and we now proceed to the third and last, namely; the motion for bearing testimony against certain doctrinal errors, prevalent in our country and dangerous to our church.

No mention of this motion was permitted to appear on the minutes of the Assembly; but a true and accurate account of what took place on the occasion was published five days afterwards, in the "*Presbyterian*," and subscribed by the proper name of the author of the statement. No contradiction, known to us, has ever been given to any part of this statement; and as it was drawn up by one who was actively concerned in all the proceedings to which it refers, and immediately after the proceedings were terminated, its verity is unquestionable—It is as follows.

For the Presbyterian.

REJECTED PROTEST.

Mr. Editor—On the 30th of May, Mr. Jennings, of the Presbytery of Ohio, rose in his place and offered a resolution in opposition to some prevailing errors, which, being seconded, and a few remarks offered, was, on motion of Dr. Tucker, of Troy, indefinitely postponed, for the purpose of taking up the following, which was adopted with great unanimity, viz.

"Resolved, That this Assembly cherish an unabated attachment to the system of doctrines contained in the standards of their faith, and would guard with vigilance against any departures from it; and they enjoin the careful study of it upon all the members of the Presbyterian church, and their firm support by all scriptural and constitutional methods."

This was considered by many as an evasion of the question, and the recording of the ayes and nays, on the subject of the postponement was called for, that the original motion, as made by Mr. Jennings, might thus be put on the records. But some objection being made, the call was withdrawn, with the understanding, expressed and not refused, that the minority would have leave to enter their protest.

On the 3d of June, thirty-nine members of the Assembly, over their proper signatures, offered the following

PROTEST.

"The undersigned would respectfully ask leave to record their solemn protest against the decision of the General Assembly, by which the following resolution was rejected, viz. 'Resolved, That this Assembly, in accordance with a previous resolution which allows this body to condemn error in the abstract; and in accordance with our form of government, which gives the General Assembly the privilege of warning and bearing testimony against errors in doctrine; does hereby bear solemn testimony against the following errors, whether such errors be held in or out of the Presbyterian church, viz.—*That Adam was not the covenant head, or federal representative of his posterity—That we have nothing to do with the first sin of Adam—That it is not imputed to his posterity—That infants have no moral character—That all sin consists in voluntary acts or exercises—That man, in his fallen state, is possessed of entire ability to do whatever God requires him to do, independently of any new power or ability imparted to him by the gracious operations of the Holy Spirit—That regeneration is the act of the sinner—That Christ did not become the legal substitute and surety of sinners—That the atonement of Christ was not strictly vicarious—That the atonement is made as much for the non-elect, as for the elect.*'

"We protest against the refusal to consider and act definitely upon the above resolution:

"1. Because the errors alluded to are contrary to the Scriptures and to our Confession of Faith, and are of a very pernicious tendency.

"2. Because the Assembly was informed that such errors, to a great extent, pervade our land, and are constantly circulating through our church, in books, pamphlets, and periodicals.

"3. Because in the refusal to consider, and amend, if necessary, and adopt the above resolution, this Assembly has, in our opinion, refused to discharge a solemn duty enjoined by the Confession of Faith, and loudly and imperiously called for by the circumstances of the church.

"David M'Kinney, James Magraw, Ashbel Green, Samuel Boyd, E. H. Snowden, Simeon H. Crane, George Morris, A. Bayless, Robert Love, H. Campbell, Alexander M'Farlane, Wm. L. Breckenridge, Isaac V. Brown, James Scott, I. N. Candee, D. R. Preston, Royal Young, William Sickels, Wm. Wylie, Benjamin F. Spillman, James Blake, W. A. G. Posey, Cyrus Johnston, Benjamin M'Dowell, Edward Vanhorn, Wm. M'Comb, George Marshall, James M'Farren, S. M'Farren, Wm. Craig, James Remington, Jacob Green, C. Beers, Charles Woodward, J. Clark, Jacob Coon, John P. Vandyke, John W. Scott, James W. M'Kennan."

The protest being read, a motion was made that the protest be received—which, after considerable discussion, was rejected by a vote of 56 to 42. A motion was then made to record the ayes and nays, which motion was rejected by the Moderator pro tem., as not being in order. An appeal from the chair was taken, when the house sustained the chair.

Thus the General Assembly resisted every attempt to have the motion of Mr. Jennings recorded.

Against the recording of the protest it was argued—That the constitution of the church provides for recording the protests of a minority against acts done by the Assembly, and not against its refusal to act; that the minutes should not be burdened; that the newspapers were accessible, and would circulate the protest; that it was not judicious. By some it was asserted that they believed, and should vote, if called to vote, on the subjects referred to, with those who signed the protest, but they thought an expression on these subjects, at this time, was not called for. One individual of high standing in the church, opposed the protest because some of the sentiments mentioned in the resolution of Mr. Jennings as errors, he believed to be truth, stated in the abstract, and he would maintain them, and was willing to answer to his Presbytery for maintaining them. He also declared, in reference to the sentiments of the resolution, "If this be heresy, I freely declare that I so worship the God of my fathers."

In favour of recording the protest it was argued—That the rejected motion should have been put on the minutes—that when the request for the ayes and nays was withdrawn, it was on the express condition that there should be a protest entered—that the hearing of the motion, and its postponement to take up a substitute were acts of this Assembly, and as such should have been recorded, but whether recorded or not, were distinct and definite acts, subject constitutionally to protest—that the protest was brief and respectful—that those who signed it were conscientious in the discharge of this duty, and wished, if the right was doubted, that courtesy might be so extended to them—that they did not wish to use the journals of the day to circulate their protest, as it was not their design to spread their grievances before the world, and thus induce an extended controversy, but merely to send the acts and doings of the Assembly to the churches and Presbyteries, through the more certain and less public medium of the minutes—that there were serious differences and dangerous varieties of sentiment in the church, and that a refusal to record this protest in the minutes would be considered, by both friends and opponents of our Confession of Faith, as an expression of this Assembly in favour of those who speak lightly of our system of doctrines, and who do not preach in accordance with this "form of sound words"—that error always springs up in the church, and is fostered under the protection of "free interpretation," "liberty of thought," "freedom of speech," "philosophical distinction," "the spirit of the age," "variety in modes of expression," and other popular sentiments—and that if we oppose error, we are instructed by history, that we must follow it through all its windings, in all its various forms of expression, of interpretation, and of philosophical distinction, and must expose it in every variety it may assume.

There was manifested throughout the sessions of the Assembly, a peculiar sensitiveness when points of doctrine were approached, and the effort on the part of the majority to exclude every thing which would call forth an expression of doctrinal sentiment, was unremitting. But, notwithstanding the persevering and combined effort to exclude all expressions on doctrines, still so important and vital a subject could not be entirely suppressed. On this subject, there were in the Assembly evidently three classes.

The first class is comprised of those who receive and maintain the doctrines of our church, as expressed in her standards, in the obvious sense of the language, and who are opposed to innovations in the manner of stating the fundamental truths of our religion. This class embraces about one-third of the Assembly.

The second class profess not to differ essentially from the former, but take the liberty to use language very different from that used in the Confession and Catechisms. They maintain the right of interpretation for themselves, and of expressing their sentiments in any language they may choose, however variant from the language of the Confession; and still wish to be considered in good standing; simply on their professed reception of the *system of doctrines*. One of these at least, publicly declared that he embraced, in the abstract, some of the sentiments alluded to in the resolution on which the protest was founded. Others, less publicly, expressed similar sentiments. But, as before remarked, every thing which would bring them to a public and distinct expression of doctrinal sentiment was sedulously avoided, or quickly voted out of the house.

The third class embraces those who professed cordially to receive the doctrines as expressed in the Confession of Faith, in the obvious meaning of the language. They expressed an entire agreement in doctrine with the first class, and a dissent in doctrine from the second class. But still they were unwilling, by any resolution, protest, or other act, or matter of record, to send down to the churches any expression of opinion on existing differences in doctrine. This class professed heartily to believe with the first class, and yet they, with apparent cordiality, voted with the second class. The relative strength of those two classes could not be determined, as they almost uniformly voted together.

From this brief statement of facts, made necessary by the refusal of the Assembly to record the protest, it manifestly appears,

1. That there is error in the church at least to some extent, error bold enough to brave the Assembly, as well as the inferior judicatories.

2. That there is among the professedly, and it is believed truly orthodox, a very great sympathy for those who depart, at least in language, from what has generally been held as scriptural truth in the Presbyterian church.

3. That while this sympathy with error exists, there is but little hope for the due exercise of discipline in Presbyteries; for, while the General Assembly refuses to warn the churches against error, it is not to be expected that it will sustain an inferior judicatory in its discipline of the man who publishes or preaches that error.

4. That it is high time that the friends of truth should awake, not to angry controversy, but to an enlightened and a united effort in maintaining in their purity the doctrines and order of our church. They must not shrink from duty. Zion's king would marshal the soldiers of the cross. He requires a united and untiring effort, an humble and quenchless zeal, unwavering firmness, a meek and quiet spirit, mutual forbearance, with wisdom, faith, and prayer, holding fast the form of sound words which we have received of our Lord and Master, and which we have vowed to maintain as embodied in our Confession and Catechisms. The weapons of our warfare are not carnal, but spiritual, and, through God, shall prove mighty to the pulling down of strong holds. Our confidence is not in man. In Jehovah of hosts is our help.

Yours in the bonds of the Gospel,

DAVID M'KINNEY,
A Member of the Assembly.

Philadelphia, June 4.

We consider the above paper, taken in connexion with the known acts of the Assembly, and the protests and remarks inserted in the foregoing parts of our Review, as forming a mass of solid and impregnable evidence, proving conclusively that the facts and allegations contained in the Act and Testimony are true; and of course, that the making of an appeal to the church at large, was a measure urgently demanded of the friends of sound doctrine and ecclesiastical order and discipline as set forth in our Standards; because, in so doing, they would avail themselves of the best means left in their power, to save the church from utter ruin, and restore it to its primitive state—To show this has been our main and ultimate object in the whole of our Review; and we shall now advert to the most plausible objections to the Act and Testimony that have come to our knowledge, and endeavour to prove that they are destitute of all solidity.

To no part of the document in question have we heard more objections, than to the very first sentence—it is as follows—"BRETHREN BELOVED IN THE LORD: In the solemn crisis to which our church has ar-

rived, we are constrained to appeal to you, in relation to the alarming errors which have hitherto been connived at, and now at length have been countenanced and sustained by the acts of the supreme judicatory of our church." The first part of this sentence consists of an assertion, and the following parts contain the allegations on which the assertion is made—The assertion is, that the signers of the "Act and Testimony," were constrained, in consequence of the crisis which had arrived, to appeal to the churches; the allegations to support the assertion are—that alarming errors have hitherto been connived at, and now at length have been countenanced and sustained by the acts of the supreme judicatory of the church. Let us first consider the allegations; for, if they are just, the truth of the assertion can hardly be denied, that the signers of the Act and Testimony were constrained, by an existing crisis, to appeal to the church at large.

Johnson's definition of the verb *to connive*, is "1. To wink.* 2. To pretend blindness or ignorance; to forbear; to pass uncensured." Now we think that the English language does not contain another term so descriptive of the manner in which error has been treated in the Presbyterian church, for a number of years past, as that which is employed to describe it in the Act and Testimony. Let us examine this matter a little. We believe that there is not an individual among the Old School Presbyterians, (we certainly have never known or heard of one,) who does not admit and lament, that grievous and dangerous errors have of late greatly and openly prevailed in our Christian denomination. Among those also who are called *moderate*, or *peace men*, there is nearly the same opinion; as appears, not only by their admissions in debate in the judicatories of the church, but by their adopting, in many instances, the *Testimony* against error contained in the paper under consideration, while they refuse to subscribe it as a whole. They may, and do differ, as to the degree in which avowed error exists, but that it exists to a considerable extent, they all admit. Now, the Act and Testimony men, and the peace men, taken conjointly, certainly constitute a large majority of the Presbyterian church, who are united in the opinion, that for years in succession, hitherto, fundamental unsoundness in doctrine has existed, and been openly taught in the Presbyterian church. But, it may be asked—are there not a considerable number who deny this altogether? Certainly there are; and we have seen, that to "pretend blindness or ignorance," may be an act of connivance; and this only shows the accuracy with which the term has been used in the Act and Testimony. "Why should not you see, what every body else sees"—said Dr. Johnson to Dr. Goldsmith, when the latter affirmed, on a certain occasion, that he did not see, what the former had explained to the satisfaction of all the rest of the company present. When the great majority of a church, comprising numbers of the most discerning, and the most candid and conscientious men that belong to it, perceive and mourn over the prevalence of alarming and soul-ruining error, and those who have the same means of information with themselves, declare that they can see nothing, or very little of the kind, it is no breach of charity to charge on them that species of connivance which consists in *pretending* ignorance, or blindness. There is, indeed, in the present case, one consideration which will save the *honesty* of these men; and we are perfectly willing they should avail

* This first sense refers literally to the motion of the eyes, and therefore is inapplicable to the case before us.

themselves of it—nay, we seriously think they are entitled to its benefit—They have themselves adopted the errors which others condemn; and holding these errors as truth, they do not see them to be what in fact they are—"They put darkness for light, and bitter for sweet," and are *honest heretics*—if, indeed, the connecting of these terms be not in itself a solecism.

But the definition before us teaches, that when men *forbear* to condemn what is wrong, and suffer it *to pass uncensured*, they may be truly said to connive at it; and, if ever there was an accurate and comprehensive description of a course of conduct, this is so, of the very manner in which error has been treated of late in the Presbyterian church, by those whose duty it was to meet it with a silencing rebuke. Is it not as notorious as the sun in the firmament, that Arminian and Pelagian errors of the grossest kind, have been preached in many of our pulpits, and published in pamphlets and religious newspapers, throughout our country; and that in most instances they have been *forborne* with, in many have passed wholly *uncensured*, and scarcely in a single instance have been visited with efficient discipline? Has not the third Presbytery of New York, within the present year, whitewashed, ordained, and installed a man, whom a neighbouring Presbytery, just before, had declared to be too ignorant and too heretical, to be a pastor in the church of Christ? Did not the Synod of New York, a few years since, sit and hear the preacher of the opening sermon of the judicatory, endeavour to prove, by an elaborate argument, and in pointed opposition both to our Confession of Faith and the plain word of God, that in regeneration, strictly so called, man is active—thus maintaining that man regenerates himself, and virtually denying the new creating influence of the Holy Ghost, in the sinner's renovation? And did not that Synod *forbear*, and suffer to pass wholly *uncensured*, this abominable morsel of heresy, thrown right in their teeth, and afterwards sent forth, through the press, to the world? Did not the General Assembly of 1831, as we have repeatedly shown, utterly refuse to decide on a series of specifications, in which the Presbytery of Philadelphia had found a printed sermon of Mr. Barnes' to be in pointed conflict with certain portions of our Confession of Faith and Catechisms, which were quoted in contrast? Did not that Assembly refuse to bring a trial, formally and orderly commenced, to a constitutional termination, that they might evade a decision on the specifications of the Presbytery—thus most injuriously depriving the Presbytery of a constitutional right? Did not the same Assembly, when constituted as an ecclesiastical court according to our constitution, convert itself into a Congregational Association, and in this form sanction the report of a committee, in which the whole concern at issue was disposed of, in a number of faltering and insipid generalities, not satisfactory to any body—as a leading member of the committee declared to us, immediately after the transaction? And yet, was not this strange procedure followed with an act of professed thanksgiving to God, for the harmonious and happy manner in which the whole case had been issued?

It has not been, we confess, without a degree of impatience, that we have lately heard it repeated and inculcated, over and over again, both by peace men and New School men, that unsound doctrine may and ought to be censured, and put down, by *a regular process in our ecclesiastical courts*—as if this course had not been tried, and found to be utterly unavailing and abortive. We do verily believe, that no one of the last four General Assemblies of our church, would have sanctioned

any decision of an inferior court, by which Arminian and Pelagian heresies had been condemned—provided those heresies had been expressed with that degree of art and address, with which they are at first usually broached; and provided, also, the party implicated had been backed and aided by one-half the improper influence, that was exerted in the case to which we have referred. We have not a doubt that there has been a prevalent belief of this fact, and that it has encouraged and emboldened errorists on the one hand, and enfeebled and discouraged the orthodox on the other. Both parties have thought, and justly thought, that in the court of the last resort, to which all cases of the kind contemplated are sure to go up, there was little probability that any Arminian or Pelagian error would meet an award that a heretic needed to fear. We regard it, therefore, as perfectly idle, to talk of the effectual correction of heresy, by a regular process in our ecclesiastical courts, till the court which is supreme, shall consist of men possessing a different spirit from those which have composed its majority for the last four years.

We have *hitherto* spoken only of *doctrinal* errors, and shall not dwell on those affecting our ecclesiastical and constitutional order. We shall only say, that when the violation of the constitution in the Barnes' case is taken into view, and the unconstitutional formation of an elective Presbytery is considered, and the compromise of 1833, in disregard of the representatives of the Synod of Philadelphia, and the remonstrance of two other Synods, is recollected, we think that the *connivance*—if it may not more properly be called the *patronage*—manifested by our supreme judicatory, in the matter of constitutional prescription and right, has borne all the features of the same countenance that has been shown to unsound doctrine.

We now pass from what preceded, to what took place at the last General Assembly. The Act and Testimony says, that "the errors which have *hitherto* been connived at, have *now at length* been countenanced and sustained by the acts of the supreme judicatory of our church." The reference here is doubtless, *principally*, to the doings, and not-doings of the last General Assembly. 1. In regard to the continuance of the elective Presbytery of Philadelphia, and the formation of the elective Synod of Delaware. It was believed by the minority of the Assembly, that the *principle* of elective affinity, as a ground of action in the formation of both Presbyteries and Synods in our church, was—so far as the Assembly could do it—*settled* by the decisions which were made, in disposing of the appeal and complaint of the affinity Presbytery of Philadelphia. The Presbytery was sustained, in opposition to the repeated and continued remonstrances and acts of the Synod from which it had been severed, enforced by the remonstrance of two other Synods; the undeniable constitutional right of the Synod of Philadelphia, to unite and divide its own Presbyteries, was overruled, by contravening an act of that Synod in the exercise of this right; and thus the rights of all Synods were put in jeopardy; and hence the power of the Assembly to form elective Presbyteries and Synods at their pleasure, was, as we have stated, established—so far as precedent could establish it. For, although it was declared that the principle of elective affinity ought not to be called into exercise, except in *extraordinary cases*, it was too evident for disguise, that this declaration afforded no security whatever; since it would remain with every Assembly to decide when an *extraordinary case* had occurred; and many cases, quite as *extraordinary* as that in which this Assembly acted, might, and

probably would, occur. From all that we have heard and seen since the rising of the last Assembly, we should conclude that there is a general conviction throughout our church—always excepting New Lights, and New School men—that in this business of forming elective affinity Presbyteries and Synods, the last General Assembly did take a course which is in direct violation both of the spirit and letter of the constitution; and which, if persisted in, must destroy the unity and purity, and eventually, the very existence of the Presbyterian church.

2. By the rejection of the Western Memorial, marked by a manner the most repulsive, it seemed also to be finally decided, that it was in vain to petition or memorialize the General Assembly for a redress of grievances, the correction of errors, the reformation of abuses, and the restoration of discipline. No memorial that ever came before the General Assembly of our church, had possessed as high claims as this to a respectful notice. It spoke the voice, as we have seen, of eleven Presbyteries, or considerable parts of Presbyteries, several church sessions, and numerous individuals; and it related to many of the vital interests of the church. When such a memorial, not only fails of producing any salutary effect, but is treated with unmitigated indignity, what prospect can there be of any amendment of what is wrong? what hope of relief from any thing that is grievous?—by a continuance of this method of endeavouring to influence the General Assembly of our church.

3. The absolute refusal to entertain a motion to bear testimony against the most heretical and dangerous doctrinal errors, notoriously prevalent in our country, or so much as to allow any notice of the motion itself to appear on the minutes—in violation, unquestionably, of the usage of all respectable deliberative bodies, whether civil or ecclesiastical—afforded unequivocal evidence, both of a fixed determination to take no measures to repress or discountenance heresy, and of a very high degree of sensitiveness in relation to the whole subject.

We can regard the *substitute*, which was offered for the motion to bear testimony against prevalent errors, and which was adopted after the original but *unrecorded* motion was postponed, in no other light, than as purely an evasive manœuvre; or else as an indication of a felt sense that the Assembly had done something which might justly render their orthodoxy suspicious. Had not every member of the Assembly *individually* avowed his attachment to the Standards of the church, under all the solemnity of an oath, at the time of his ordination? And did not this afford a far better security for fidelity, than any cursory vote given as one of a numerous Assembly? Or did the majority really feel, that in first rejecting the memorial, and then refusing to bear testimony against fundamental errors, they had rendered themselves justly suspicious of an *abated* attachment to the Standards of the church, and therefore thought proper to vote that their attachment was *unabated?* If such were the feeling of the majority on this occasion, we frankly confess that we think it was natural, and perfectly just and proper; and yet we must say, that the method taken to remove the suspicion apprehended, was marvellously weak and inefficient. The public always did, and always will, judge men by their *actions*, let their professions, and declarations, and votes, be what they may.

That when men have it in their power to prevent evil, and do not prevent it, they are highly criminal; that even the forbearance of an attempt, or effort, to prevent it, although success be doubtful, involves a degree of guilt; and that when men are appointed as watchmen or

sentinels to give warning of approaching or existing danger, and do not give the necessary warning, they may be justly condemned as traitors to their trust—these are positions which are sanctioned by the common sense of mankind, by the usages of civil society, by the Standards of the Presbyterian church, and by the word of God. Is there a man in the world who will not say, that he who sees a fellow man approaching a precipice of which he is not aware, and does not warn him of his danger, if that fellow man plunge down the precipice and perish, he who forbore the warning that would have saved a human life, is accessary to its destruction? Do not the usages of all civilized nations treat as participators in the guilt of evil deeds, those who witness them, without interposing, or expressing disapprobation, or using remonstrance, to prevent them? Is not a military sentinel treated as a traitor, who sees the approach of an enemy, and does not alarm the army; and a city watchman punished and displaced, when known to have seen robbers breaking into a house, and yet did not interfere—did not even arouse the family, or spring his rattle? Does not our Larger Catechism place among the sins forbidden by the ninth commandment, "an undue silence in a just cause, and holding our peace when iniquity calleth for reproof from ourselves, or a complaint to others?" Is it not a divine injunction, that "thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him?" Does not our blessed Saviour teach, that we are not "to leave undone" certain duties, because we perform others which are incumbent? Is not *neglect* the soul-destroying evil against which we are cautioned, throughout the whole of the New Testament? Do not the epistles of the apostle Paul abound with warnings against false doctrines and false teachers? Does he not command Timothy to "reprove and rebuke," as well as to exhort with all long suffering and doctrine? Let it now be observed, that all the guilt which these interrogatories serve to bring into view, rises to its highest point of aggravation, when chargeable on men, who by office and oath, are bound to perform certain duties in the prevention or correction of evil, and yet entirely neglect those duties. For such neglect, civil magistrates are impeached and deprived of office, and naval and military commanders are cashiered, and sometimes punished with death. Now the ministers of the gospel and ruling elders, are officers in the church of Christ, and are required to act as "good soldiers" under the great Captain of salvation, and as watchmen on the walls of Zion. And is there in the whole book of God, a more fearful denunciation for a minister of the gospel who neglects to warn the guilty, than that which applies to him in the character of a watchman, in the prophecies of Ezekiel—"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity: but his blood will I require at thine hand." With all this in view, let our readers open the constitution of the Presbyterian church, and read in chapter XII., section 5, of the Form of Government, that "to the General Assembly belongs the power of—reproving, warning, or bearing testimony against error in doctrine, or immorality in practice, in any church, Presbytery, or Synod"—let them keep in mind that these words were quoted as the basis of the motion which was made, that the Assembly should bear testimony against the specified and notorious errors that abound in our land and in our

church; and that the majority of that body seemed as anxious to escape from all connexion with this motion, and to exclude it from their minutes, as if it had contained the most contagious and deadly pestilence—and then let justice and candour say, whether the Act and Testimony affirms too much, when it states that the alarming errors which had before been connived at, had "*at length* been sustained and countenanced by the acts of the supreme judicatory of our church." To illustrate, and, if possible, to enforce the truth, we have presented it under a variety of aspects; but the question which contains the whole matter, is short and simple—It is, whether existing error is not sustained and countenanced by those whose official duty binds them to warn and bear testimony against it, when they utterly refuse either to warn or testify? On this question we affirm—who denies? All the attempts we have seen to justify or palliate the *not-doing* of the Assembly on this occasion, are in our estimation so weak and abortive, that it requires a stretch of our charity to believe that they satisfied the minds of their authors; and if the publishers of the Act and Testimony, who were in the minority of the Assembly, had forborne to issue this paper, or to take some equivalent measure, we deliberately think that they too would have been chargeable with the weighty guilt of unfaithful watchmen: for the Assembly would not receive their Protest, nor permit their opposition to the course pursued, to appear in any form whatever on the minutes of the house—Thus constrained, they made their appeal to God, and to the church at large; and left the guilt of neglected duty to rest on those to whom it belonged. The appeal would have been fully *justified*, by the unconstitutional and injurious proceedings which led to, and terminated in, the establishment of an elective Presbytery, and the formation of an elective Synod; and by the deaf ear which was turned, and the indignity that was heaped on the memorial; but it was rendered *indispensable*, by a stern and unprecedented refusal to suffer to appear on the record, an orderly and constitutional motion to bear testimony against fundamental and prevailing error. The bitter cup of suffering, sorrow, and oppression, of which the minority had been made to drink for years in succession, had been replenished to the full, before this last act; but in passing this, the Assembly threw into it an additional ingredient, more immediately deleterious and revolting than any of the rest—Thus the cup was made to overflow, and the minority dashed it from their lips.

(*To be concluded in our next No.*)

We gave a pledge in our last number, that if we should find, on the publication of the corrected minutes of the last General Assembly, that we had made any misstatement, we would not fail to correct our error. The corrected minutes have not yet appeared; but by a more accurate inspection and comparison of what was published in the religious newspapers, during the sitting and shortly after the rising of the Assembly, than we had time and opportunity to make when we published our last number, we are satisfied, that the motion to postpone indefinitely the consideration of "the Memorial from the West," ought not to be charged to the majority of the Assembly. We have not changed our opinion, that this motion was, in its character and import, contemptuous of the memorial, but we believe it was made, in the first instance, by an indiscreet and unreflecting friend; and that the single and unwavering purpose of the majority was, to pass the resolutions of

their committee, and thus give the memorial a death blow at once, and prevent its ever being called up at a future time.

Further—In our last No., page 466, line 19, from bottom, for *in analogous cases*, read *in ascertaining the character of a publication.*

We hope we shall never fail to correct any error that we find we have made in a public statement—sensible that this is demanded by imperious duty, and believing that the doing of it will not weaken, but confirm our other statements. On a careful review of what we have written, we recognise no other error in sentiment or remark, than those we have now mentioned.

Literary and Philosophical Intelligence, etc.

Optical Experiment.—Place on white paper a circular piece of blue silk, about four inches in diameter; place on this a circular piece of yellow, three inches in diameter, on this a circle of pink, two inches in diameter, on this a circle of green, one inch in diameter, on this a circle of indigo, half an inch in diameter, making a small speck with ink in the centre—look on this central spot steadily for a minute; and then closing your eyes and applying your hand at about one inch distance before them, so as to prevent too much light passing through the eyelids, you will see the most beautiful circles of colours the imagination can conceive, not only different from the colours of the silks we have mentioned, but the colours will be perpetually changing in kaleidoscope variety as long as they exist.—*London Courier.*

The Baltimore United Fire Department have resolved that the use of ardent spirits shall be entirely discontinued, and that every company infringing on the resolutions shall be fined five dollars for each offence. We would be glad to see our fire companies follow the excellent example of our Baltimore brethren. No measure could be adopted better calculated to elevate the high character of our firemen still higher, and to render their exertions still more efficient.—*Commercial Intelligencer.*

To Astronomers.—The attention of astronomers is respectfully directed to the phenomenon called *Zodiacal Light*, which is now exhibited in the morning sky. It extends, in the form of a luminous pyramid, along the Zodiac, resting its broad base on the horizon, and having its vertex near the star Regulus, in the constellation Leo. It becomes faintly visible as early as 3 o'clock, and increases gradually in brightness until 5 o'clock, when it is lost in the dawn. It has been observed by the writer since the first of October, (when not prevented by the presence of the moon) at which time it reached as high as the nebula of Canea.

Has this light any connexion with *falling stars*, and will it assume any remarkable appearance on or about the 13th of November? O.

Yale College, Nov. 4.

Meteorological Stone.—A Finland journal gives an account of a singular stone in the north of Finland, where it answers the purpose of a public barometer. On the approach of rain, this stone assumes a black or dark gray colour, and when the weather is inclined to be fair, it is covered all over with white specks. This is, in all probability, an argillous rock, containing a portion of rock salt, ammonia, or saltpetre, and absorbing more or less humidity in proportion as the atmosphere is more or less charged with it. In the latter case, the saline particles, becoming crystallized, are visible to the eye as white specks.

[There are several kinds of flagging stone on our streets that undergo similar changes, and never fail to indicate a change of weather.—*N. York Gaz.*]

Chenam.—Our merchants are indebted to Captain Thomas Bennett, of the New York and Liverpool packet line, for the introduction of this article into use here. Chenam (the East India name) is made by mixing slaked and fine pulverized lime with whale oil, to the consistency of mortar. It is so tenacious, that it adheres immediately wherever applied, and is entirely impervious to water, and becomes perfectly hard in it.

It is laid on ships' bottoms with trowels, sometimes under the sheathing, and sometimes between the copper and sheathing; and, in some instances, in both places. The copper is put on while the Chenam is soft, and adheres to it so completely that no water passes between them; and it is said that copper in vessels which have a coat of Chenam, wears nearly double the usual time.

Whale oil is used here in making it, because it fully answers the purpose, and is two-thirds cheaper than vegetable oil—but vegetable oil makes much the best Chenam, becoming after a short time as hard as a stone. It is suggested that the celebrated mortar of the ancients was made of lime and vegetable oil.

I understand that some experiments will be made here on roofs and outside of houses, with Chenam, as it is believed it will effectually resist the fogs and frosts of our climate, which the common rough casting does not.—*New Bedford Gaz. and Courier.*

Mode of making Sheet Lead in China.—The Chinese, in manufacturing the thin sheet lead in which their teas are imported into this country, conduct the operation in an exceedingly simple manner. The laminæ are not rolled, as from their extreme thinness might be supposed, nor even hammered, as the appearance of the surface might indicate, but actually cast at once in the state in which we see them. Two men are employed; one of them is seated on the floor, with a large flat stone before him, and with a moveable flat stone standing at his side. His fellow-workman stands beside him with a crucible containing the melted lead, and having poured a sufficient quantity on the slab, the other lifts the moveable stone, and placing it suddenly on the fluid lead, presses it out into a flat and thin plate, which he instantly removes from the stone. A second quantity of lead is poured on in a similar manner, and a similar plate formed, the process being carried on with singular rapidity. The rough edges of the plates are then cut off, and they are afterwards soldered together for use. Mr. Waddell, a Scotchman, who witnessed the operation in China, applied a similar method with great success in the formation of thin plates of zinc for galvanic purposes. —*Lardner's Cyclopædia.*

Heat produced by Friction.—Some Yankee has invented a method of warming factories, mills, and large public establishments, without the use of wood, coal, or fuel of any kind. It is done by *friction* produced by a machine. This warming machine the Northampton paper describes as consisting of two horizontal circular plates of cast iron, enclosed in a brick oven, about four feet in diameter, and weighing 1600 pounds. They operate upon each other precisely like a pair of mill-stones, except that the upper one is stationary, and the lower one revolves. The ordinary speed is eighty revolutions a minute, and the velocity is sufficient in two hours to raise the thermometer in the oven to 500 degrees. The heat is conveyed from the oven by means of a funnel, the same as in the use of ordinary furnaces.—*N. Y. Transcript.*

The late Dark Day in Canada.—The following chemical analysis of the substance which coloured the water on the dark day of Friday, the 17th of October, is from a communication in the *Mercury* by a well known scientific officer of the engineers.

It is not at all likely we think that such phenomena take their origin in volcanoes. We already know that the darkness commenced and terminated at nearly the same moment of time in Quebec and Montreal, and it will no doubt be found to have extended more widely than this even. It is therefore very likely to be owing to an atmospherical change. The combustion of woods and earth which goes on every year so largely in the clearing of lands, or from accidental fires in swamps, &c., particularly on a dry and unusually warm summer, is very great, and it is well known that common smoke contains a variety of substances in suspension, which rise. The analysis alluded to has shown the existence of carbon and ammonia, the chief constituents of soot and smoke.

The only thing requisite to explain the phenomena, is an atmospherical change which would precipitate these substances held in suspension, and a certain state of the electric fluid, or a sudden change of temperature might produce at once those great changes, which are known to extend over the greater part of the continent, in the case of storms, winds, and rains:—

"Mr. M'Donald, of the deaf and dumb institution, having collected a small portion floating in his water tub, it was first observed to communicate to the water it was in, the blackness of weak ink, although it did not appear to increase its specific gravity, equal measures, to the amount, by weight, of 154 grains, of both pure rain water and of this blackened fluid, weighing the same or nearly so; indeed it was afterwards found that the amount of colouring matter in this weight did not exceed half a grain.

"From the above facts it is inferred that the substance is in a highly levigated state, and of very low specific gravity. Below the blowpipe, on platina foil, it instantly burns away with smoke, but no flame, and little odour, leaving a reddish ash; it was desirable to have treated this ash with a flux of borax, in order to ascertain if any metallic oxide were present, but the smallness of the quantity prevented it. Submitted to heat in contact with nitrate of potass, (saltpetre) it detonates. After drying on its filter of blotting paper, it causes the paper to burn with a sparkling scintillation. It communicates when

moistened a blue colour to test paper previously reddened by an acid. These facts are not critically conclusive, but they render it highly probable that the substance in question is for the most part a highly levigated charcoal or coke, containing a small proportion of ammonia."

The rattle snake in East Florida, attains a much greater size than at the north. It is sometimes as large in circumference as a man's thigh, and seven or eight feet in length. The virus is much more fatal during the month of August, than in the early part of the season. Its colour is a lively green, and in very hot weather I have seen it trickle down in copious drops, when I have irritated the animal with a stick. There are times when the whole body seems to be surcharged with the virus, and he may be seen for hours together biting at every object, and enraged at the rustling of every leaf.

The rattle snake finds a superior foe in the deer and black snake. Whenever a buck discovers a rattle snake in a situation which invites attack, he loses no time in preparing for battle. He makes up to within ten or twelve feet of the snake, then leaps forward and aims to sever the body of the snake with his sharp bifurcated hoofs. The first onset is most commonly successful; but if otherwise, the buck repeats the trial until he cuts the snake in twain. The rapidity and fatality of his skilful manœuvre, leave but a slight chance for his victim either to escape or to inject its poison into its more alert antagonist. The black snake also is more than an equal competitor against the rattle snake. Such is its celerity of motion not only in running, but in entwining itself round its victim, that the rattle snake has no way of escaping from its fatal embrace. When the black and rattle snakes are about to meet for battle, the former darts forward at the height of his speed, and strikes at the neck of the latter with unerring certainty, leaving a foot or two of the upper part of his own body at liberty. In an instant he encircles him within five or six folds; he then stops and looks the strangled and grasping foe in the face, to ascertain the effect produced upon his corsetted body. If he shows signs of life, the coils are multiplied and the screws tightened—the operator all the while narrowly watching the countenance of the helpless victim. Thus the two remain thirty or forty minutes—the executioner then slackens one coil, noticing at the same time whether any signs of life appear; if so, the coil is resumed, and retained until the incarcerated wretch is completely dead. The moccasin snake is destroyed in the same way.

There are in the United States, 21 Theological Seminaries—58 Professors—842 Students, and 58,680 volumes in their libraries. 23 Medical Schools—118 Professors, and 207 students. 64 Colleges—537 Instructors—5518 students, and 328,470 volumes in the libraries.

Religious Intelligence.

DEPARTURE OF MISSIONARIES.

On Sabbath evening, Nov. 2d, an interesting meeting was holden at Park street church. There were present, Rev. James Wilson and John Newton and their wives, and Miss Julia Davis, Missionaries of the Western Foreign Missionary Society, for Loodianeh in Northern India; Rev. Alanson C. Hall and wife, missionaries of the A. B. C. F. M. for Ceylon; Rev. John Brooks and wife, missionaries of the General Baptist Missionary Society in England, for Cuttak, in Southern India. The exercises commenced with prayer, by Rev. Dr. Jenks. The occasion of the meeting and order of exercises were stated by Rev. R. Anderson, one of the Secretaries of the American Board. Rev. E. P. Swift, Secretary of the Western Foreign Missionary Society, then addressed the audience, and after singing, Rev. Amos Sutton, of the English General Baptist Mission at Orissa, addressed the missionaries. The exercises were closed by singing a hymn composed by Mr. Sutton, and prayer by Rev. Dr. Sharpe.

On Tuesday morning, the missionaries went on board the ship Georgia, Capt. Spalding, for Calcutta, and favoured by a fine breeze and pleasant sky, soon left the harbour. Prayer was offered at embarkation, by Rev. Mr. Swift.

Loodianeh is an important station. It is more than one thousand miles from Calcutta, near the borders of Persia, or rather of Afghanistan, and Thibet, and near the southern base of the Himmaleh mountains. The Seik nation, to whom the mission is sent, has a religion of its own, composed of selected parts of Hindooism and Mohammedanism. This religion is but a few centuries old, and has, it is thought, a slighter hold of its votaries, than most other eastern creeds. The Western Foreign

Missionary Society has already sent out one detachment, a part of which is supposed to have arrived in Loodianeh.

Cuttak is comparatively near Calcutta, and not far from the celebrated temple of Juggernaut. Mr. Sutton gave an account just received, of the conversion of a native of a noble family, residing in that city. It was highly interesting, and we hope will soon be published entire.

This harmonious mingling together of different societies and denominations, in one great work, and yet without any sacrifice of principle on the part of either, was truly delightful. Well might Mr. Sutton feel, as he said, more and more as he grew older in missionary life, that to be a *Christian* missionary, is much more honourable than to be a Presbyterian, or a Congregational, or a Baptist missionary.—*Boston Recorder.*

The three following articles are from the Western Foreign Missionary Society for the present month.

EXTRACT OF A LETTER FROM THE REV. JOHN C. LOWRIE TO THE CORRESPONDING SECRETARY.

Howrah, March 25, 1834.

My dear Brother Swift,—It is always with pleasure I sit down to write to you. Many of my fondest recollections of friendship, and of my most hallowed remembrances of religious devotion, are associated with your name, in connexion with duty toward the society of which you are the *Corresponding* officer, and amply repay the drudgery of letter-writing. I had hoped, when I wrote last, to send by the next a statement, jointly with brother Reed, of some of the details respecting our future proceedings which you will naturally expect to receive. For a reason to be mentioned, it seems necessary to defer that statement a while longer, and perhaps there is no immediate necessity to send it.

The field we contemplate appears even more and more important, and our arrival seems to be at the very moment best suited to enter on its cultivation. Had we come one year sooner, the door would not, to human view, have been nearly so widely open, or had we come a year later, undoubtedly it would have been occupied either by other missionaries, or, which is more probable, by some secular system of education which might have materially impeded the progress of any effort to introduce Christian instruction. But it will be more satisfactory to send you some of the facts which led to this opinion. In regard to the *importance* of that region, I hope you will have been fully persuaded, by our former statements, long before you receive this letter. Mr. Trevelyan (whose name we have several times mentioned, and who continues to be a very warm friend) has made a present of two copies of a map, pretty large and mounted on rollers, of India and the countries of Central Asia, viz. Afghanistan, Persia, part of Africa, Syria, and then the Tartar regions north of all these—one for our Mission Library, and one to be sent for the use of your Executive Committee, in order to show you, as he says, what an extensive field Providence is spreading before you, "even all Central Asia." And it is literally true; all *Central* Asia is perfectly unoccupied. The most eastern mission, as you proceed from west to east, above the parallel of 28° latitude (the latitude say of Delphi) is the new mission of the American Board on the other side, from us, of Persia. To the northward of us the two or three brethren in Siberia are our nearest missionary neighbours. To the eastward, we should have actually to pass over Thibet, China, the islands of the Pacific (so far as my knowledge extends, passing 10° north of the Sandwich group) and the Pacific itself, until we should enter our own beloved continent and cross the Rocky Mountains, before we should reach any missionary station. While the nearest missionary southward, is Mr. Thompson, at Delhi, 200 miles distant. And my full conviction is, that hardly another spot could be selected commanding so extensive a connexion with these central regions, by means of commerce and travelling. If the people would receive them (and that time *will come*) you might from Loodianeh send tracts and the Sacred Scriptures southward, along the Indus river; westward, to Persia; northward, throughout Tartary; and eastward, into Thibet; and thence into China: while, south and eastward, you have a range of countries unexplored, and of course unoccupied, stretching along the southern base of the Himmalaya range until you reach Birmah, the northern part of which is *terra incognita* also. And this is all in addition to the importance of the field itself; and the connexion between it and Hindostan. But, not to enlarge on this point, our arrival appears to be most opportune. This point has also been noticed in former letters, and I only refer to it again, to send two or three facts addi-

tional. You must know, that in those remote stations very much of a missionary's comfort and usefulness would depend on the countenance of the Government Political Agents. They have much more influence than the governors of *our* territories. A year ago, none of these felt any interest even in the education of the natives; at most, very little; and very indefinite, if any. (I suppose they do not now care about religion.) But, within the last year, government has abolished Persian, and substituted English, as the language of *its* business. Of course, English is the court-language, and a great desire has been diffused to acquire it. A year ago, we do not know now that there would have been any person to give *letters* of recommendation. (By the way, always furnish your missionaries to this country with as many letters as practicable. Much depends on it. We are not wanting in this respect.) Within that period, the Lord has converted, we trust, our friend Mr. T. who has himself lived in that country, and is on terms of most intimate friendship with the several Political Agents, and is in such a situation that they of course will wish to oblige him. I love to notice these things. May we not thus trace the hand of the Lord, opening up the way? Possibly the results may not equal our hopes; yet appearances certainly are encouraging.

I wish now to send two extracts of letters from *Political Agents.* The first is from Mr. Clarke, at Ambala; the second from Mr. Kennedy, at Subatoo—both to Mr. T. —Mr. C. wishes to know whether he can receive any government aid, (the government expends $50,000 per year to promote native education,) to assist in preparing Goormookhee school books; (Goormookhee is our future language) and after saying that such assistance is there wanted, he adds, "Any one, who knows the natives, cannot expect them *at first* to support such establishments. A branch school at Jagadree, Nahung Mujra, and Rudhaur, and Head Quarters at Ambala, and we should make considerable progress in a short time." Mr. K. writes from Subatoo, the chief place in the Protected *Hill* States, (not the Seik, but resembling them) and where Lady Bryant, an English lady, established a small school, which is prospering. In that region infanticide is still practised, as Mr. Kennedy himself has stated in his official reports to government. We will send you an extract from one of his reports concerning that subject, perhaps by the next ship. And, throughout that region, he states in this letter to Mr. T. there is not a single printed book! He supposes, however, that books would be most acceptable, there being little, if any, prejudice; and then referring to an opinion he had long entertained, that the employment of the Moravians would do good there, he says, "The more I see of the Hill people, especially those in the interior, the more I am confirmed in the opinion of the good that would arise from the employment of a few of these pious labourers." It is true, his notions of missionary operations are not very evangelical; for he goes on to say, "I do not allude to their preaching, or attempts at first to convert to Christianity;" and then refers "to the introduction of a system of education, to manufactures, machinery," &c. How grateful, that there *is* a common ground to stand on with these persons which yet can be made to sustain, by prudent management, *all* that the missionary wishes! You will be ready to suppose, of course, these men know of *our* intention to go there. But no, they do not, though Mr. T. and Lady Bryant both intend to write soon.

I have another letter written by a native who has learned English, which I will send perhaps by the next vessel. It is too long to copy, but one paragraph is, "There are several persons, Sirdars and Nawabs (high military and civil officers) both in the Punjab and Afghanistan, as well as at Loodianeh and its vicinity, who are extremely anxious to bestow on their progeny an English education; but, unhappily, they are prevented in the execution of their designs by want of means, viz. there are neither materials nor instructors to teach them;" and then he recommends an English school at Loodianeh! I think we formerly adverted to the connexion between teaching English and our labours; and, at least, it will require to be fully explained in the letter we wish to send.*

I suppose, dear brother Swift, when you sent us forth, you of course, kept in mind that we might soon be removed from this scene of existence. Hence, when you receive the news of my dearest Louisa's departure, you will not feel surprised, however you may sympathize with me in sorrow. And should one and another of us, who are yet spared, be called away, while it might increase sorrow, it would neither increase surprise nor induce discouragement. *I* used to be considered the next on the list; but we have too much reason to apprehend that even I may live to see our little company still less in number. During the last month, brother Reed has had a bad cough and fever, which too much resemble the symptoms of impaired lungs. We do not cer-

---

* The letter here referred to has been received, and was published in the Missionary Chronicle for October, and in the last last No. of the Christian Advocate.

tainly know that it is so; and, during the last four or five days, he has been better in every respect. Yet I have to confess, I fear more than I hope. Probably we shall know pretty certainly by the sailing of the next ship. But, my dear brother, *do not* —not even for an hour—indulge disheartening fears. I cannot doubt the Lord will yet smile on this mission, in regard to the health of its agents, as he does in reference to every thing else; and this I believe, whatever may become of *us*. Recollect the early history of the London Missionary Society; of the Serampore Baptists; of the American Board, &c. and then *take courage*. Though the Lord call us hence, he will call others here. Though he try your faith, will he not also strengthen it? Though he purify you, will he not also increase your graces and your usefulness? Yes, he will. Let us not, therefore, be "faithless, but believing."

Mrs. Reed enjoys very good health; and I am, as usual, pretty well. I have less reason to think my liver affected now, than some time since; which is, of course, a favourable symptom. I do not feel much solicitude, however; "for me to live is Christ, but to die is gain." So I think it is, and will be, through infinite grace.

MISSION TO THE WESTERN INDIANS.—JOURNAL OF REV. J. KERR.

The following are extracts of the Journal of Mr. Kerr, addressed to the Corresponding Secretary. The writer appears to feel an interest in the work in which he is engaged; and it is hoped, that his efforts and those of his companions in labour among the heathen will be blessed of the Lord.

Indian Reservation, August 29, 1834.

Very dear Brother,—I send you again a portion of the Journal which I have kept. The first minute refers to the old chief of whom I have frequently made mention. His age, as nearly as he can ascertain, is ninety.

May 27.—I called upon the old chief in order to enlist him more efficiently in the school. He said, he would be glad we could teach the young people on paper. After conversing with him some time about the improvement of his people, I informed him I wanted to say some things which concerned himself. He was an old man, and was our friend; and I wished to tell him some good things. He appeared thoughtful, and fixed his eyes on the ground. I gave him, in a few words, an outline of the gospel—man's apostacy, and his hopeless condition; the coming of a Saviour for the redemption of sinners, and his commission to his ministers to proclaim the good news to all people. I asked him whether it was not important for him to know these things, and what he thought would be his condition in the world to come. He listened attentively, and his only reply was, "I will come to meeting next Sabbath, and then will tell you what I think." I had taken with me a present, which was given us last fall, for him, by Mr. Joseph Turner, of Alleghenytown. It was a watch-seal, enclosing a little compass. His attention was at once taken with the turning of the needle. I explained its use, and had Mr. Turner's letter to him interpreted. The old man's mind is of a sedate mould; and his admiration of the present was not so enthusiastic as would have been that of some of the younger men. I asked what I should tell Mr. Turner from him. He said, he thanked him for his present, and he would be a friend to the missionaries.

Friday, June 6.—We have daily evidence that these Indians are the subjects of silly and criminal superstitions. For the last hour, numbers have passed our house under full speed, on their way to the Peoria Village, for the purpose of attending a funeral dance. They, on such occasions, wear all the trinkets they can collect, and, in passing our dwelling, appeared to give themselves trouble to make a display. The road winds at some distance; but, on this occasion they were careful to pass immediately by the door. The woman, for whose sake the dance is held, has been dead for a number of weeks, and will remain unaffected by all their noise and ceremony. Her immortal spirit has, ere this time, become familiar with other scenes. Dark, impenetrably dark, is the veil which heathenism throws around the tomb. I know not how they conduct the dance. We have merely been told, that they all feast at one time, all weep at another, and fill up the interval with noisy action.

July 5.—Yesterday, I presume, many of our friends were enjoying the exercises generally connected with the anniversary of American Independence. Our situation was different. We were nearly all on sick beds. Mr. and Mrs. Bushnell, Mrs. Kerr and myself, and a young man hired, were all confined. Miss Henderson and Mr. Bradley have been mercifully spared, so that they could take care of the sick; and we feel grateful for their kind and unwearied attention. We have sent for a physician; but he has not yet arrived. It is about a week since I was taken; the others, two before, and two since. We are all this morning, in some measure, convalescent, ex-

cept Mrs. B. I think the Lord is sanctifying this affliction to us, and hope, if he spare our lives, he will bring us from the furnace purified and fitted for his use.—But writing is too great an effort. I must, at present, desist.

Friday, July 11.—In the kind providence of God, all of us, who have been tried with sickness, are still living to praise him, and have a prospect of speedy restoration to health. We have needed affliction; and O that it may constrain us to walk more tenderly and circumspectly before him, and prove a means of detaching our hearts from earthly things! We are frequently reminded, that we are strangers and pilgrims; but, amidst all remembrancers, I, for one, am prone to let my thoughts run too much on some earthly good.—("Lord, turn away mine eyes from beholding vanity!")

Saturday Evening, July 20.—This day I have had more than ordinary liberty in religious services; and I pray God, that while I humbly attempt to water others, my own soul may be watered! I find that *a place on mission ground*, and *growth in grace*, are *not necessarily connected*, as is often imagined by those who view the mission field from a distance. A soul may *famish* when *actually engaged* in handing *the cup of salvation* to others, and *inviting* them to *come* and *drink at the fountain of life.* I have preached, or rather talked, to five little companies to day; four of them heathen, the other our own dear little circle—the mission family, and those connected with our household. And could some of the ministers who enjoy the *privilege*—I would call it the *delightful privilege*—of preaching to large and listening audiences in the heart of Christian society, have been with me, they would have concluded it was yet a "day of small things" among the Wea Indians. And they would also have thought the way of collecting a little congregation a *strange* one—that of going round to each wigwam and inviting the inmates to come to meeting. This morning early, I rode to the village, and had the interpreter to accompany me to a little settlement of four families, three miles further; then to another settlement, one and a half mile still further. In these I had three congregations, neither of them embracing more than ten persons; then returned to the principal village, and rode round to each family, requesting them to attend service at the mission house. About thirty came. The interpreter is to go with me to-morrow morning, to visit two or three little settlements in another direction. We would feel much more encouraged were he like Brainerd's interpreter, capable of weeping tears of genuine penitence for his sins. Brother Bushnell, and Miss Henderson, are absent to-day on a visit to the Methodist mission station among the Peorias.

July 24, 3 *o'clock, P. M.*—I have stopped to get some refreshment at the house of a Shawnee woman; and, while she is preparing it, I write this note. I have had a wearisome day's travel, the weather being warm; and I lost a good part of the day in consequence of the trails being covered with grass. I left home this morning at one o'clock, and came on comfortably by the light of a clear moon, until the return of day. We are compelled, during the summer months, to perform most of our travelling at night, or on cloudy days, as the prairie flies are so numerous and troublesome, that a horse cannot endure the extreme suffering which they occasion. They do not greatly molest the rider; they are green, and about the size of a bee. The object of my journey is to attend a missionary convention at the Baptist Shawnee mission house. Brother Bushnell and myself have been pressed to attend, and I feel it a privilege to do so. I hope the meeting may be profitable, and contribute to the increase of missionary zeal. Mr. Bushnell's health did not permit him to go, as he had last evening a partial return of the intermittent. But my meal is nearly prepared, and it promises to be a good one, consisting of a pan of coffee, a corn cake, and fried pork. It will be served up in the corner of the porch, the woman having no table. This would be an uncommon treat among the Weas.

Monday, August 4.—The forenoon of this day we have employed as a season of humiliation, fasting, and prayer, in relation to ourselves as a mission family. Yesterday, we for the first time on heathen ground, celebrated the Lord's supper. It seemed truly to be a little feast of love; and, I trust, most of us had a view by faith of that geodly land which is afar off, and obtained strength to proceed on our pilgrimage yet many days. A multitude of thoughts, during this time, pressed upon our minds, too numerous to be uttered—the amazing love of Jesus—our obligations of gratitude, that we, as individuals, were made sharers, as we trust, in the blessings of salvation—the cheering reflection, that though so few as to make only half the number of those who were present at the institution of this ordinance, we still belong to the *great company* of believers, some of whom have gone to their reward—the hope, that ere long many of these benighted people, in whose country we are stationed, will take their seats by our side in commemorating the death of Christ. All these things pressed upon our attention, each claiming a place in our meditations. This being concert day, we will meet in the evening our missionary friends throughout the Christian world, in prayer

for the advancement of the Redeemer's kingdom. *This evening*, there will be *no prayer meeting* in the little missionary band sent to Africa. Most of them have gone to the land where there is *no need of prayer*. As these beloved brethren, whose memory we will ever cherish, sank into their graves, the *Gospel standard*, which they had reared on the coast of Africa, *fell* with them. *Who will go and lift again the fallen banner?*

I have almost filled my sheet with extracts, and have little room for any thing more. Some things among these Indians are discouraging, but it is evident this station must not be abandoned. A good deal has already been expended on it, and the presumption is, that a *full* experiment has not yet been made. Time enough has not yet elapsed, since operations were commenced here to call for much discouragement on the part of either the committee or others. Brainerd laboured two years without any *apparent* success, and the London missionaries at the Society Islands, a much longer period. We must not *yet* hang our harps upon the willows. I hope to see the day when some of these people will "sit at the feet of Jesus, clothed, and in their right minds." I want, if possible, with such helps as we have, to learn so much of the language, that I can bring the new system, invented by Meeker, to bear upon this people, hoping it may excite in them a thirst for instruction. Of this system, I wrote to you in a former letter.

I must mention one other subject. The committee wish the village system of teaching to be carried into effect, if possible; and I think, by another season, this can be done to a greater extent than it can at present; as I hope we will then possess the confidence of the Indians, and have things in readiness. In the mean time, there are settlements too remote to be profited by the operation of that system, as the children cannot attend. We have thought it would be desirable to get a few from those outsettlements, to become constant residents with us; but whether they can be induced to do so, is at present doubtful. Should we succeed, however, it would increase the expense. Miss Henderson visits the children from house to house in the village, with her cards (such as are used in infant schools). This course appears to conciliate, and promises good results.

ATTACK ON THE MISSIONARIES AT THE SANDWICH ISLANDS.

The Philanthropist copies from the Calcutta Courier a second letter from Richard Charlton, British Consul at the Sandwich islands, vituperative of the American Missionaries; charging them with encouraging the chiefs of those islands to send away the Jesuits, who had become obnoxious to the islanders. The editor of the Philanthropist highly disapprobates the conduct of the consul in this affair, and admits into his columns a communication of a correspondent, in which the writer defends the missionaries against the injurious charge, and makes three extracts from papers in his possession, which shed light on the subject. The first is from the joint letter of the missionaries to their society. The second is a paper in which the chief, Kuakini, assigns the reasons for sending them away, which is as follows:—

"This is our reason for sending away the Frenchmen. In the first place, the chiefs never assented to their dwelling at Oahu, and when they turned some of our own people to stand opposed to us, then we said to them, "Return to the country whence ye came." At seven different times we gave them that order; and again in speaking to them, we said, "Go away, ye Frenchmen: we allow you three months to get ready." But they did not go during the three months: they remained eight months, saying, "We have no vessel to return in." Therefore, we have put them on board our own vessel, to carry them to a place where the service is like their own. Because their doings are different from ours, and because we cannot agree, therefore we send them away."

The third is a statement made by the Board in the United States, which, some time since, was published in the Missionary Herald. The writer(who is supposed to be our missionary, Mr. Lowrie,) makes remarks on these extracts, and closes with the following paragraph:—

"This is not by any means the first attack made on those missionaries. In regard to the former charges, the Christian world, it is believed, is fully satisfied that they have only testified the truth of our Lord's declarations, "He that doeth evil hateth the light." Whether this be true in the present instance, also, the writer does not mean to infer, as concerning this consul, he knows nothing, excepting this letter, and wishes to exercise that "charity which hopeth the best;" but charity is also *just*, and justice to the missionaries requires us not to condemn on the testimony of *one* witness, even were his testimony liable to no exception, and counterbalanced by no opposing evidence. J. C. L."

View of Public Affairs.

Advices from Europe are as recent as to the 21st of October.—They are of considerable interest, and yet no occurrences that materially change the former state of things have taken place within the month past. What is technically called *solemn war*, or that which takes place between independent nations, does not exist at present in Europe, nor, as far as we recollect, in the world at large. *Civil war* still rages in Spain, and we believe in Syria, as well as in Southern America. When the *British Parliament* is in recess, as it is at present, there is commonly a dearth of English news. But the last arrival has brought intelligence which deeply interests the whole island of our ancestors. The edifice in which both houses of Parliament were accommodated, was consumed by fire on the 16th of October. Thus that venerable pile of buildings in which more talent has been displayed, and more transactions have transpired, that have affected the world for good and for evil, than have taken place perhaps in any other human structure that has been raised on the surface of our earth, has met the destiny of all sublunary things—in a few brief hours, and in defiance of all efforts to prevent it, it has been reduced to dust and ashes. The origin of this conflagration was not fully ascertained, but it was not imputed to design in any one, and the most probable account is, that it was occasioned by burning a large quantity of refuse paper, in a chimney which had some communication with the wooden parts of the building. The fire commenced at about 7 o'clock in the evening.

We have no news of importance from *France*. The nation, as such, is tranquil; and our claim of twenty-five millions of francs to indemnify our merchants had not been admitted. In *Spain* the civil war in the northern part of the kingdom, called the Basque Provinces, was carried on with unrelenting fury and cruelty. The opposing armies, indeed, were both enfeebled for the want of means to act with decisive vigour. But no quarter was shown on either side. Even women and children were immolated in the sanguinary conflicts which were taking place on a small scale. The interposition of other nations was talked of, to stop this horrible carnage. At the date of the last accounts the Carlist party were thought to be gaining some advantage. In the mean time the Spanish Cortes had passed an act, banishing Don Carlos and his adherents forever from the soil of Spain. *Portugal* has lost her liberator. Don Pedro died of a complication of diseases, terminating in a fatal dropsy, on the 24th of September, and on the 27th his mortal remains were deposited in the monastery of St. Vincent at Madrid. The crown was immediately assumed by Donna Maria II., previously declared Queen by the charter, and she issued her proclamation requiring the execution of the laws relative to her formal investiture with royal prerogatives. She is, it appears, soon to be married to the Duke de Leuchtenberg the grandson of Napoleon's first empress Josephine. An insurrection which had taken place in Arcadia and Messina, in *Greece*, has been suppressed. The revolt is said to have been occasioned by the Russian party; but the insurgents, after a long and sanguinary conflict, were overcome, and their leaders conveyed in chains to Nauplia. The *Turkish* Grand Sultan has ordered his fleet to be dismantled, leaving another conflict with his rebellious Egyptian Pacha, Mahomet Ali, to a more convenient season—The cholera is still prevalent in several parts of Europe, and is extremely fatal in Sweden, in Spain, and in Ireland—its desolations in the latter place are truly awful—We have nothing particular to state in regard to *Asia*, *Africa*, and *Southern America*. In the latter country things remain *in statu quo—Our Congress* is to convene on the first Monday of December, which will be the first day of the month. If ever it was an incumbent duty for Christians to pray earnestly for grace, and wisdom, and fidelity, to be imparted to their rulers and legislators, it assuredly is so now, in a pre-eminent degree.

*** The late appearance of our present No. has been occasioned by the editor's absence, for a fortnight, in attending to his duty as a member of the Synod of Philadelphia, at 114 miles distance from his residence.